THE MISSIONARY HERALD

Volume CII **NOVEMBER, 1906** **Number 11**

The Annual Meeting

THERE can be no question that those who were present at the Annual Meeting at North Adams and Williamstown regarded it as the most memorable and inspiring meeting of the Board which they had ever attended. Many things combined to make the occasion exceptional in interest. It was the first of the centennial observances which are about to occur in connection with the history of foreign missions in America. It was held on a historic spot which appealed strongly to the Christian sentiment of the churches of the land. It was at the close of a special campaign which had aroused unusual thoughtfulness on the subject of foreign missions. It was known beforehand that the record of the past year would be a specially inspiriting one, as revealing a large increase in the gifts from the living for the prosecution of this work, and the joy of the occasion was intensified by the unexpected announcement that recent gifts had been larger than had been anticipated, so that the indebtedness of the Board was wiped out. This joy was still further intensified by a memorial thank-offering, presented spontaneously, amounting to over $12,000. Under these extraordinary conditions a meeting of intense interest was to have been expected. But aside from these matters we recognize the fact that the situation in which the Board had been placed had called forth an unprecedented spirit of prayer in reference to the meeting, and that, in view of its approach, all over the land there had been earnest supplications. These prayers were markedly answered, and there seemed to rest manifestly upon all the assemblies a spirit of devotion and high consecration to the service of Christ which was indeed inspiring.

The Arrangements

GREAT credit is due to the committees and friends in North Adams and Williamstown for the admirable arrangements made for the entertainment of their guests and the holding of the meetings. It was no small task that they undertook of providing for the unusually large numbers who applied for accommodations. Yet the provisions were ample and most generous for all who applied. It was surprising that such crowds could be cared for so well. The difficulties arising from holding the meetings in two places, five miles apart, were overcome, and the large crowds found ample room in the numerous meetings which were provided.

THE services, from the beginning on Tuesday afternoon to the end on Friday morning, were attended by large and most attentive audiences.

The Services

Within the large Methodist church in which the principal meetings in North Adams were held there were at the opening session at least a thousand persons present, and subsequently that church and, simultaneously, other churches were filled to overflowing. On Wednesday evening five services were held — three in North Adams, one in Williamstown, and one in Adams. It is impossible in any brief space to characterize these meetings. From the impressive sermon on Tuesday evening to the farewell session of Friday morning the addresses were of high order, serious, evangelical, inspiring. At Williamstown, on Wednesday, the "Academic Service" in the beautiful Thompson Memorial Chapel, under the direction of Pres. Henry Hopkins, was unique in its impressiveness, dignified, and marked by great intellectual and spiritual power. The Sunrise Prayer Meeting of that day, which was to have been held at the Monument, on account of the rain adjourned to Jesup Hall, where 500 persons met and enjoyed a service which has been spoken of by many as the most impressive prayer meeting in which they ever participated. And what can be said of the afternoon session in the Mission Park, under the open sky? The rain which had been falling ceased before noon, and at 2.15 o'clock the benches for seating 2,000 people, which had been placed on the natural slope surrounded by trees, close by the Haystack Monument, were filled by an eager throng. The place seemed wonderfully adapted for hearing. The service is one that can never be forgotten by those who were there. After an uplifting prayer, in which Dr. Arthur Little led, Sec. A. J. Brown, of the American Presbyterian Board, spoke of "The Work of Missions during the Next One Hundred Years." Then followed a scene the like of which has probably not been witnessed anywhere in America. Ten young men, converts in various mission fields of the Board all the way from Europe and Africa around to Hawaii and Mexico, were presented, some of them in native costumes, each speaking for a few minutes of what God had done for him and his people through the agency of the American Board. These young men, with a single exception, were all in this country, most of them as students, and were not imported for the occasion. They revealed the high character of the races for which the Board labors, and were an index of the spiritual life which had been imparted to them. Then followed an episode which few probably anticipated, namely, the collection of a Memorial Thank-Offering for what God had wrought during the century since the young men at the Haystack said, "We can, if we will." As led by Mr. John R. Mott, this service was truly sacramental in its character, calm, dignified, and profoundly spiritual; and in the course of a few minutes the cards which had been distributed were returned, bringing pledges of over $12,000, a sum since increased to $12,918.45. Then followed a prayer meeting, and the service on this consecrated spot was ended. On Thursday morning the review of the reports of the Treasurer, the Home Department, and the Foreign Department were given, with admirable addresses. In the afternoon the business of the Board was transacted, and various changes proposed in the methods of administration were adopted with but little discussion. Every sentiment looking

toward advance in operations both at home and abroad was heartily indorsed. In the evening what may be regarded as a new movement on the part of the Board was presented, in reference to work for the vast Moslem population in various parts of the world. The fact that the door is not closed against such work was clearly shown. The call to active effort, in a Christian spirit, to reach those who acknowledge Jesus as a prophet of God and lead them to an acknowledgment of his supreme authority was recognized most clearly, and a full purpose to respond to the call was expressed. On Friday morning no less than ten missionaries, newly appointed or at home on furlough, made brief addresses. The service was long, but it was all too short to give time to others from whom it would have been a delight to hear. It is impossible within the space at our command to even allude to the varied and stimulating exercises of these four days. It seemed to be the unanimous expression of all who were present that never had they known a series of services more instructive or inspiring, or more pervaded by the spirit of Christ and a profound consecration to the services of his kingdom.

The Thank-Offering

THE thank-offering at the Haystack meeting was as spontaneous as it was hearty and generous. The hearts of those present were moved deeply with gratitude to God for what he had wrought during the century as well as for the outcome of the year, both financially and on the field. The pledges of over $12,000 from those present at that meeting may well be supplemented by similar thank-offerings from those who did not have the privilege of being on the spot, but who are as deeply interested in the results of the year and as deeply grateful to God for his wonder-working providence. Such additions to the thank-offering will be very gladly received by the Treasurer of the Board.

A Movement for Co-operation

A STRIKING feature of the session of Thursday morning was the presentation of the representatives of the Methodist Protestant Church and the United Brethren in Christ, Rev. T. J. Ogburn and Bishop William M. Bell. These brethren electrified the audience by their vigorous and fraternal addresses, proposing that the plan for affiliation between their own churches and the Congregationalists be at once carried into effect in the prosecution of foreign missionary work. These suggestions were most heartily approved, and a committee appointed to arrange for this consolidation of forces.

A Haystack Centennial Volume

BEFORE leaving Williamstown a vigorous call was made for some permanent record of the great meeting, and especially for the publication of papers and addresses presented at the various sessions. The matter was hastily considered, and it was decided just before adjournment that, in case a sufficient number of copies were ordered in anticipation of publication, a volume of about four hundred pages should be issued, with some historical statements relating to the place and the occasion. Two hundred and thirty-three sub-

scriptions were received on the spot, and if, prior to November 15, this number is made up to 1,000 the volume will be issued as soon as possible. It will be of permanent as well as of present value, and its price will be based upon the cost of issuing, not to exceed one dollar per copy. Subscriptions may be sent on this basis to Mr. John G. Hosmer, American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Mass.

A Deputation to China

For two or three years past the missions in China have been vigorously calling for the sending of a deputation to consider matters of serious importance in connection with their work. The Prudential Committee has had the matter under careful consideration, and it has at length been arranged that a deputation shall go as soon as practicable, to consist of the chairman of the Prudential Committee, Prof. Edward C. Moore, D.D., of Harvard University, the Foreign Secretary, James L. Barton, D.D., and Dr. Lucien C. Warner, of New York, and perhaps a fourth person, who cannot now be named. Secretary Barton will probably sail in December to spend a few weeks in Japan, followed a little later by Professor Moore and Dr. Warner. It is expected that, with the exception of Dr. Warner, they will be absent eight or nine months.

Missions in China

An article in the *Atlantic Monthly* for September, entitled, "The Missionary Enterprise in China," by Hon. Chester Holcombe, who, from his long experience in China and his intimate acquaintance with the officials, as well as the people, of the empire, can speak with authority, has awakened much interest as being a complete refutation of many recent assaults upon this enterprise and as showing positively the extent and success of this work. There has been wide call for the reprinting of the article, and we are happy to state that through the kindness of the publishers of the *Atlantic Monthly* and of Mr. Holcombe the paper has been reprinted, and will be distributed widely. The Fleming H. Revell Company has kindly responded to the requests of several missionary boards, and has reprinted for them this article. Copies may be obtained at the Rooms of the American Board.

A Tour of the Missions

The churches in the Middle and Interior Districts of the American Board will welcome the announcement that their honored Secretaries, Dr. C. C. Creegan and Dr. A. N. Hitchcock, are together to make a tour through a large number of our missions, sailing from New York on October 20. They have been doing very effective service, one of them for eighteen years and the other for nineteen years, in behalf of foreign missions, and yet have never seen with their own eyes even one of these missions. It is due to them, as well as to the interests of the cause, that they should have the opportunity of looking upon the fields concerning which they have to speak constantly, carrying as well as receiving inspiration from personal interviews with the missionaries on the ground. They will visit first the missions in Austria, Bulgaria, and European Turkey, then pass

to the Western and Central Turkey Missions, thence via Cairo and the Red Sea to India, touching at Burma. They will then see something of the four missions in China and pass by way of Japan to the Philippine Islands, thence returning to the home land via Hawaii. It is expected they will be absent not far from eight months. They will find a cordial welcome wherever they go, though much missed in the districts which they have served. During their absence these districts will be cared for as far as possible from the home office, and also by missionaries now in this country on furlough.

An Interdenominational Haystack Centennial

FOLLOWING the Haystack commemoration at Williamstown, which it was eminently fitting should have been under the charge of the American Board, there is to be held in New York on November 13, 14, and 15 an interdenominational commemoration, in which a dozen missionary organizations, including the larger denominations, the Student Volunteer and the Young People's Missionary Movements, will participate, all of which recognize the far-reaching influences which have emanated from the prayer meeting of the young men at Williamstown a century ago. The meetings at New York promise to be very largely attended, and will be led and addressed by such men as Pres. Samuel B. Capen, Pres. W. D. Mackenzie, of Hartford Theological Seminary, Rev. Samuel M. Zwemer, Dr. Edward Judson, Robert E. Speer, John R. Mott, Dr. Arthur J. Brown, Prof. Harlan P. Beach, Bishop Greer, of the Episcopal Church, Bishop Hartzell, of Africa, Dr. Henry A. Stimson, Dr. Newell D. Hillis, Rev. Henry G. Bissell, of India, and others. The sessions of the 13th and 14th will be open to all; on the 15th the sessions will be held for men only. Whoever can attend any of these meetings will surely gain a new vision and a spiritual uplift. The principal meetings will be held in the Fifth Avenue Presbyterian Church, with provision for overflow meetings in churches of the vicinity.

The American Board in Turkey

THE seventy-fifth anniversary of the arrival of Dr. William Goodell at Constantinople was celebrated by the Western Turkey Mission in June last, commemorating the establishment of the mission of the American Board in Turkey. A volume has been published by the mission reporting the services held at the time, with commemorative addresses. It forms a book of about one hundred pages and was printed in England, bound in stiff boards. The price, postpaid, is fifty cents per copy. The mission has sent a few copies to the offices of the Board in Boston, New York, and Chicago, from which offices they will gladly be forwarded to all who desire them, at the price named.

Good News from Natal

IN sending the sad report, given on another page, concerning the "Wake of War" in Natal, Mr. Taylor forwards us a printed government notice in which is a new regulation, by which the "Governor in council," under the provisions of the Missions Reserve Act, reduces the hut tax from £3 to £1 10s., at the same time making provision for the further reduction of

10s. a year "in any case where it appears that £1 10s. would be an unduly heavy rent." This is in accordance with the long-continued efforts which our missionaries have been making. The imposition of the £3 tax was felt to be unjust and oppressive; and it is not too much to say that had it not been for the attempt to enforce this high rate the recent disturbances in Natal would not have occurred. Too late to prevent these disturbances, the government has seen its error. This tardy act of justice will undoubtedly help toward the restoration of peace through the colony. But the wounds of war cannot be healed in a day.

Young People and Education

THE report of Mr. H. W. Hicks, who has charge of the Department for Young People and Education, was not read at the Annual Meeting, but is printed for distribution, and copies can be obtained at the Rooms of the Board. This department is to be pushed with new vigor in the future, especially in the line of reaching Sunday schools, and for the purpose of stimulating the study of missions and leading the young to active participation in the great missionary enterprise.

The Chinese Pastor's Plea

AMONG the letters from the missions will be found one from a native pastor in the Shao-wu district of the Foochow Mission, which we are sure will touch the hearts of all our readers. Its quaint English illustrates the degree of education of this faithful man, who calls himself old, though he is only fifty years of age, and shows how laboriously he toils and how deeply interested he is in this work. A similar cry comes from many parts of China.

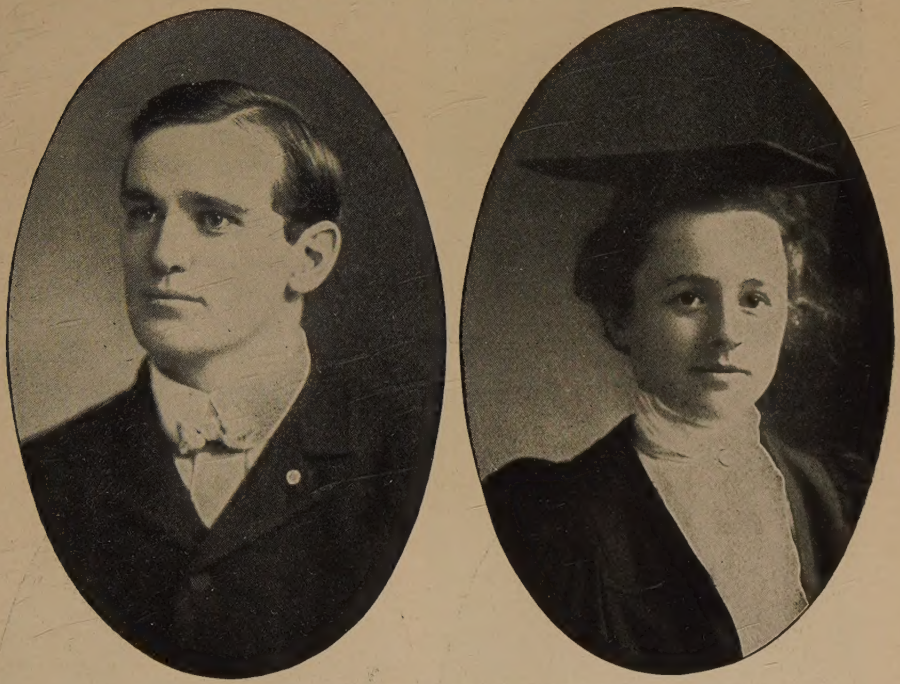
The Boxer Anniversary

AT Fen-cho-fu, Shansi, the sixth anniversary of the massacre of the missionaries was observed on August 12, last. The sermon on the occasion was preached by Rev. Dr. I. J. Atwood from the text, "These are they that came out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb." The occasion was a memorable one. The hospital chapel was filled with women from the neighborhood and those who were in the hospital for treatment. Sometime since the monument erected by the town authorities, in honor of the martyred missionaries, was mutilated by some vandals. About the time that the boycott on American goods was proclaimed there seemed to be some signs of another Boxer outbreak, but the excitement seems to have passed away and all is quiet. The people of the town undertook to repair the damage done to the monument, and accomplished the work without even an appeal to the magistrate; so that, as Dr. Atwood reports, the whole matter has been settled peacefully and quietly and the wrath of man has passed away, and "we are enjoying, as in former years, peaceful and friendly relations with the people, without a trace of the terror and paralysis that benumbed us before."

New Recruits

We can report this month the departure of several new missionaries for their fields of labor. Mr. William Cammack, M.D., and his wife, Mrs. Libbie Seymour Cammack, M.D., sailed for England September 27, where they will take a few months of study in the School for Tropical Diseases, and will then join the West Central African Mission at Chisamba. Dr. William Cammack was born in Salem, Io., and studied at the Whittier High School and at the State University of Iowa, and his medical course was pursued at the Northwestern University Medical School, Chicago.

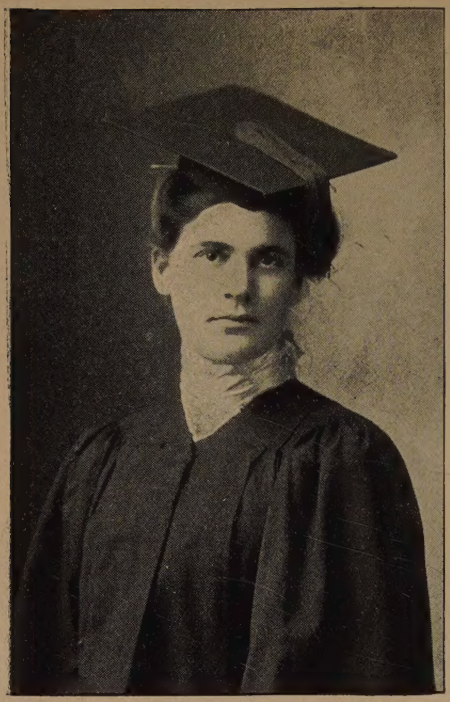
Mrs. Cammack, whose maiden name was Libbie Seymour, was born in Iowa City, and she studied in the Iowa State University, having been grad-



DR. AND MRS. WILLIAM CAMMACK

uated from the departments of liberal arts and medicine. Both these recruits came with high commendations; both were Student Volunteers. They have been adopted by the Canadian Missionary Society which supports the Chisamba station in West Central Africa, and will have abundant opportunity to practice their profession as Christian physicians.

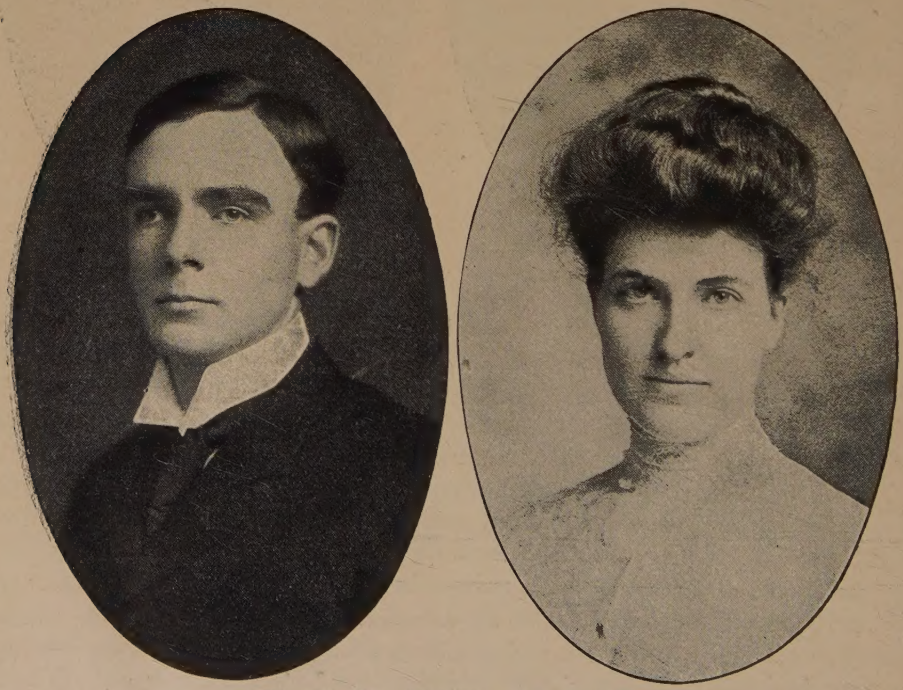
Another recruit for China, already furnished with the Chinese language, has been found for the Bridgman School, in the North China Mission, in the person of Miss May Nixon Corbett, who is a daughter of Rev. Hunter Corbett, D.D., of the Presbyterian mission in Peking, who is now moderator of the General Assembly of the Presbyterian Church in the United States. Miss Corbett was born in China, and at the age of eighteen spoke fluently the Mandarin language. After attending the Protestant Collegiate School



MISS MAY N. CORBETT

for Girls in Chefoo, she came to America and was graduated from the University of Wooster in Ohio. Since then she has been engaged in teaching, in which she has achieved marked success, and when the way was opened she responded most gladly to the invitation to come to the aid of our missionaries in the care of the Bridgman School. Her testimonials show that she is most amply qualified for this important post.

Rev. Stephen vR. Trowbridge, who with his wife sailed from New York on October 19 to join the Central Turkey Mission, is a son of Rev. Tillman C. Trowbridge, a missionary in Central Turkey until his death in 1888, his mother being still connected with that mission. He is a grandson of Dr. Elias Riggs, and was born in Aintab in 1881. Prior to coming to the United States in 1895 he studied two years at Robert College. He was

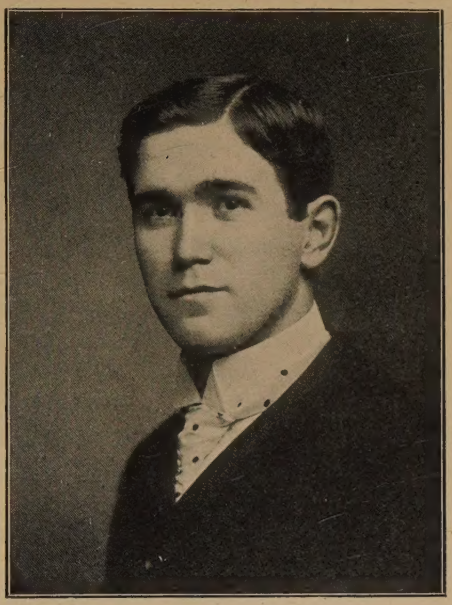


REV. AND MRS. STEPHEN vR. TROWBRIDGE

graduated from Princeton University in the class of 1902 with the degree of B.A., *cum laude*. It was during his senior year that he made the decision to enter the ministry and upon foreign missionary work. His theological course was taken in Hartford Theological Seminary, from which he was graduated in 1905. The last year he has spent as pastor's assistant in the Central Church, Brooklyn, N. Y., Dr. S. Parkes Cadman, pastor. He has commended himself highly to the people to whom he there ministered.

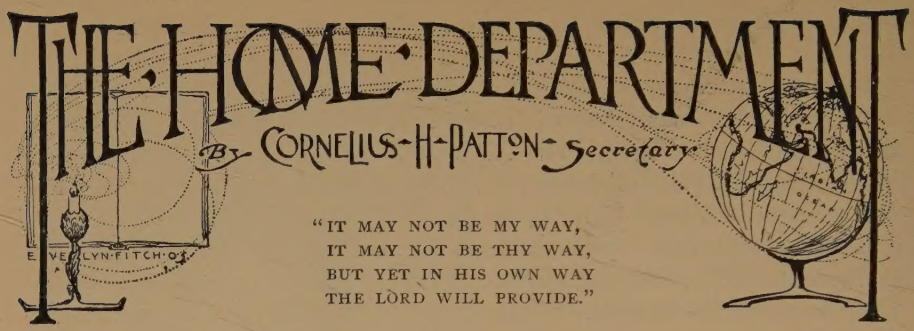
Mrs. Trowbridge, whose maiden name was Blanche Horton, was born in Brooklyn, N. Y., and was graduated from Packer Collegiate Institute in 1899 and from Mt. Holyoke College in 1902, since which time she has taught in the Stearns School of Hartford, Conn. She now joins eagerly with her husband in the proposed work for the people of Central Turkey, where their presence will be cordially welcomed.

It is fitting that we should give here the likeness of one who indeed cannot be reckoned as a recruit, but whose appointment was on the point of being made when God called him from the earthly service. Mr. Henry D. Smith was the son of Rev. Dr. and Mrs. Arthur H. Smith. He was born in China in 1881, January 22. He was graduated from Beloit College in 1902, having been very prominent during his student life and president of the Beloit Band of Student Volunteers. Subsequently he was for two years an instructor in the Pacific University, Forest Grove, Ore. He was a member of the Yale Divinity School, and at the time of his death he was temporarily engaged as general secretary of Beloit College. He was a young man of brilliant qualities, bringing testimonials of the highest character from all who had known him. The North China Mission had sent a special request that he be assigned to work within its territory, and this was his own desire and expectation. His sudden death on August 8, by drowning, robs the mission and the Board of one who seemed destined to a career of great usefulness in the missionary field.



HENRY D. SMITH

We are glad to report the return to the Marathi Mission of Miss Esther B. Fowler and Miss Mary B. Harding, after their furlough in America. With Miss Harding goes her mother, Mrs. Elizabeth D. Harding, for thirty-six years in missionary service, and now returning to reside with her daughter, Mrs. Churchill, at Ahmednagar.


THE HOME DEPARTMENT
By CORNELIUS H. PATTON Secretary
"IT MAY NOT BE MY WAY,
IT MAY NOT BE THY WAY,
BUT YET IN HIS OWN WAY
THE LORD WILL PROVIDE."
EVELYN FITCH '03

The Completion of the Million Dollar Effort

Victory, after all! The news went out from North Adams on October 9 and brought joy unspeakable to our thousands of friends in all parts of the land. It came as a complete surprise to the officers of the Board, and, happening only four days before the Annual Meeting, we could not resist the temptation to keep it secret until public announcement could be made from the platform of the Board. The books closed on September 10 showing a deficit of about $85,000. Subsequently the generous friends who had pledged $40,000, conditioned upon the raising of the whole amount needed before the books were closed, extended the time limit until the Annual Meeting. In this interval about $10,000 were received in contributions made expressly to cover the debt. It was then that certain unproductive assets of the Board, which hitherto could not be disposed of, were purchased on favorable terms by a generous friend who knew the need, and who paid into the treasury the amount necessary to meet the condition. And so the million was practically secured, and the debt was wiped out. After experiencing all the bitterness of partial defeat, and having "inwardly digested" and even "written up" the lessons of failure, the great deliverance came. The moral effect of the achievement was all the greater for the delay. There was only one thing to do, and that was to sing the Doxology. Some brother at the meeting raised the old hymn, which has served as an outlet for the feelings of God's people on so many occasions, and right reverently and feelingly did we sing it at North Adams. If, about a month hence, the familiar strains come floating o'er the air, you can know that the news has just reached the mission fields in Africa and Shansi and the far-away isles of the sea. That Doxology will go round the world and please the heart of God for many a day to come.

Our First Month's Receipts

Comparisons are not exactly odious, but they are misleading unless all the factors are taken into account. Counting what was donated for the debt (which hereafter will be treated as a separate account), we have made a slight gain over September, 1905. Deducting the debt figures, we show a loss of $11,588.06 in donations. It should be stated, however, that in September, 1905, the Woman's Board of Missions of the Interior made a large payment of $10,596.65 as against $256 this year. Making allowance for this fact, we

may say that the regular donations of the Board start out in an encouraging way, the more so when we recall that the month was curtailed five days by keeping the August account open until September 10. The receipts for the first three months of the new year are of great significance. Upon them the Prudential Committee will depend to a considerable extent in estimating the proper basis for the appropriations to the missions for their work during 1907. October should show a gain over last year on account of the canceling of the debt, but we hope the regular donations will also be ahead of 1905. Churches which make their offering in the fall should begin at once to work up interest among the people. We suggest that they place before the church some definite amount as an objective point, placing the mark ahead of last year.

	September, 1905	September, 1906
Regular donations	$23,548.17	$11,960.11
Donations for the debt		8,449.97
Legacies	3,805.00	7,587.91
	$27,353.17	$27,997.99

Decrease in donations, $3,138.09; increase in legacies, $3,782.91; total increase, $644.82.

Home Department Plans

Immediately after the Annual Meeting Secretaries Creegan, Hitchcock, and Tenney, together with Secretaries Hicks and Patton, met in the Rooms at Boston for their annual conference over plans for the new year. As two of the District Secretaries are to be away on a tour of the field for nine months, two of our missionaries on furlough, Rev. H. G. Bissell, of India, and Rev. I. M. Channon, of Micronesia, have been detailed to manage their offices. These brethren from the field also took part in the conference. We are not ready to give out the plans in detail, but it may be said that the situation was gone over carefully and preparations made for following up the splendid campaign of last year along lines adapted to the changed conditions.

Shall We Retire the Haystack?

Some have suggested that the Haystack, having occupied the leading position on the stage during the past year, should now be retired. Not quite yet. Until every church and Sunday school knows this enchanting story of the origin of American foreign missions we should keep the Haystack upon the scene. Pastors of all denominations are preaching upon this theme. Sunday schools are organizing Haystack concerts. The Teachers' Institute at Elk Mound, Wis., in its model course adopted the Haystack number of our Envelope Series as its text-book. And now comes in New York, November 13 and 14, a great interdenominational gathering to celebrate this famous prayer meeting. The sessions are to be held in the Fifth Avenue Presbyterian Church. Pres. Samuel B. Capen is to preside, and speakers of national prominence are to take part. A movement is on foot, also, to urge that Haystack celebrations be held in every city and town under local auspices. We trust the Haystack idea has but just begun, and

that the story of Samuel J. Mills and his companions may become a household possession.

Liberal Churches on the Pacific Coast

Secretary Tenney of the Pacific District sends interesting details of the giving of his churches in the million dollar effort. We are particularly gratified over the response of the churches of Northern California after the earthquake. Only a few can be mentioned where many did nobly. The church at S—— was almost totally destroyed, and yet its contribution this year is the same as it was last. The church at R—— was moved off its foundations, necessitating large expense in repairs and the worshiping of the congregation in a sister church of another denomination, and yet its offering is nearly what it was last year. One church in San Francisco, damaged hundreds of dollars, sends the same to the treasury of the Board as it did last year. Another in San Francisco, not seriously impaired in its building, but its membership affected more or less, gives more than three times its offering of last year. The First Church, San Francisco, homeless, and with its members scattered far and wide, has contributed over $600 to the Board, aside from what it sent to the Woman's Board of Missions of the Pacific, and the First Church, Oakland, whose membership has suffered severely, has reached the high-water mark of its history, sending in from its church collections and offerings of individuals over $4,020, double the amount of last year. A breezy letter comes also from the First Church in Tacoma, telling how they took up a collection of $1,000. They had Dr. Arthur H. Smith with them, and were raised to the highest pitch of enthusiasm. One man brought a one hundred dollar bill to church for the collection, but this began to look small as Dr. Smith went on. At the end of the sermon he made it $500. Two others gave $100 each, and the rank and file of the congregation made up the balance. They say we must not look for any such sum again, but that is exactly what we expect to do. Tacoma is the last city in the Union to take a backward step.

A Colonizing Church

The *Yale Divinity Quarterly* for June has an excellent article by Rev. William J. Hail on "Our Relation to World-Wide Missions." The following passage is worthy of quotation: "The true church has a double function. It is the communion of saints — the home, the fostering mother of the soul, where, in the fellowship of like-minded brothers and sisters in the faith, one may develop the life of the true Christian. But this is only the first step. Just as the home sends forth the full-grown son to take his place in the world, to build a new home and lose his strength in laboring for family and state, so it is the function of the Church, when she has reared her children in the faith, to send them forth to plant her faith in the world. As the man may have to make for himself a place far away from the old homestead, so the son of the church may have to rear his spiritual home under strange skies and labor for new people. The average church has emphasized too much the aspect of its activity that makes it a home, and

has failed to realize that it is the base whence go forth colonies to win the world. If the Church were not a kind, fostering mother, bearing and rearing stalwart sons, there would be none to go forth and accomplish her work. If, on the contrary, her sons remained under the parental roof, pampered and coddled, how could her force and message be felt in the world?"

Special Call for Prayer

Dr. Harlan P. Beach, after the Annual Meeting, stated that he believed the success of the million dollar effort was due to prayer. He considered that the new emphasis we have placed of late upon definite intercessory prayer in behalf of this work led thousands of our supporters to bring before God their own duty in the matter of world evangelization. This accords with the letters we received in the last weeks of the year. The earnest spiritual tone of these letters was notable. Many who could not send extra gifts took the pains to write us that they were praying daily for the success of our efforts. Our missionaries have been especially earnest in their prayer for the Home Department the past year. Do we need any greater encouragement than this, as we face the serious problems of the present fiscal year? In some respects the present year will be more difficult than the past one, as the Haystack Centennial can no longer be used as the basis for an appeal, and it will be impossible to repeat the special efforts of last winter's campaign. Moreover, we are liable to face a certain amount of reaction from our special efforts. The call for earnest prayer is urgent. Keep on praying for the Home Department efforts, that there may be no letting down in the interest and giving of the churches. Pray that Congregationalists may enable the Board to conduct their foreign mission work in an aggressive way. In view of the reduction of the home force through the absence of two of the District Secretaries, pray that our pastors may take the lead as never before.

Objects for Prayer Abroad: For the pastor and churches in the Shao-wu field of the Foochow Mission (read the plea of Pastor Chang addressed to the Prudential Committee and given among the Letters from the Missions); for the mission in Micronesia, that the work of reconstruction may be conducted wisely and efficiently, so that these islands may be evangelized (see letters of Messrs. Gray and Rife); for the missionaries who are pleading for reënforcements, that they may have patience and courage and bodily strength to hold out until their needs are met.

A RECENT work on English hymnology devotes considerable space to missionary hymns, arguing that the new missionary impulse of one hundred years ago not only brought forth many new hymns of a missionary character, but also stimulated hymnology in other lines. Of the American Board it says, "The American Board was organized in 1810, and with it virtually begins all American hymnology."

"THE non-Christian world has one ordained missionary to 183,675 people. The United States has one ordained minister to 546 people."— *Review.*

In the Wake of War

By Rev. James Dexter Taylor, of the Zulu Mission

[After the last number of the *Missionary Herald* was issued, containing the article on "The Outbreak in Natal," the following article was received from Rev. Mr. Taylor, which enters more into detail concerning the uprising and gives more recent tidings. Our readers will welcome this fuller statement of the deplorable affair. — ED.]

EARLY in January, almost coincidentally with the enforcement of the poll tax law, the colony of Natal was startled by the news that near Richmond, some twenty miles southwest of Pietermaritzburg, a band of natives had taken up arms, and that in the *mêlée* that followed an attempt to arrest the ringleaders and disarm the band two European troopers had been killed. Troops were at once mobilized, martial law was proclaimed, and a hunt was begun for the fugitives, who had taken refuge in a large tract of forest. About the same time troops began to move in other directions, and it came out that in various parts of the colony unpleasant incidents had been taking place, the program showing suggestive similarity in the different places. It would seem that a show of passive resistance had been the first intention, but the blood was too hot, or, as the native would say, "the heart was too red," to stop there, and an exhibition of defiance before the magistrates who attempted the collection of the tax revealed that trouble was brewing.

A NATIVE "LEVY" ARMED TO ASSIST THE TROOPS

The first incident resulted in the trial by court-martial of the captured fugitives and the condemnation of twelve of them, who were sentenced to be shot. The execution of the sentence was stayed for a few days by a cable dispatch from the Home Government, which threw the colony into a *furore*. Protest meetings were held everywhere, and a government which had not distinguished itself by vital administration narrowly escaped the posthumous fame of having resigned to support a great principle of colonial autonomy. A few days of mutual explanation and the Home Government withdrew its reprieve, and the prisoners were shot. The other affairs ended in military demonstrations by large forces, both of which took place in the vicinity of mission stations of our Board. The cattle of the offending tribes were swept away, some hundreds of prisoners taken, and in some instances kraals were burned. The most significant thing about the troubles from our point of view was that, although in the immediate neighborhood of mission stations, our Christian and even our station natives took no part in them.

Apparently quiet was nearly restored, although the wholesale seizure of cattle deepened the feeling of resentment that was felt by the natives generally, when a more serious phase of the trouble appeared in an actual attack by a deposed chief, Bambata, on a detachment of mounted police, in which several Europeans were killed. The rebellious natives crossed into Zululand, where they managed to secure the assistance of a few other tribes, and found a stronghold in the great Nkandhla forest. Forces that had been demobilized were recalled, neighboring colonies sent contingents, the Militia Reserves were organized and called out, and for the first time actual war began. After a search of several weeks the rebels were surprised in their stronghold in the early dawn of a Sunday morning, and their *impi* was annihilated.

RUINED KRAAL AND HOMELESS WOMEN AND CHILDREN

All this is perhaps ancient history, but a review of it may be helpful as a preface to the most surprising, and to us most serious, phase of all. Almost like a thunderbolt, both in its suddenness and in the scorched and blasted desolation it left behind, was this last phase of the native rebellion in Natal. When after a crushing defeat of the rebel rmies in Zululand everybody supposed that the rebellion was over, suddenly, almost without warning, it reappeared in the very midst of the district which had been the home of the present writer for nearly four years. How did a spark from a dying fire fly fifty miles and start a fresh conflagration? If we may credit native stories the firebrand was a company of survivors of the terrible slaughter in Nkandhla forest, who not having had their fill of bloodshed circulated exciting reports of native victories, and using the names of Dinizulu, whom the natives look upon as their paramount chief, and Bambata, whose only claim to recognition was the rebellion which had already cost him his life, stirred up the tribes to war. Not a native in the district, except some of the educated ones, believed that Bambata was dead. It was proposed to extend operations, under the supposed dual leadership, even to Durban itself.

The spark fell in the dry grass of native credulity and superstition.

Thousands of natives responded to the call of their chief, and even men of other tribes, whose chiefs declined to join in the uprising, cast in their lot with the rebels. Once more the old war customs were revived. The witch doctors sprinkled the host with medicine that was to melt the bullets of the troops and leave them at the mercy of assegai and knobkerry. The ox tails were fastened at elbow and knee, the sign that war was on, and the men thus became *abatshokobezi* (wearers of the ox tail), or warriors. Even among the dressed men of the neighboring mission stations and into the church itself the contagion spread, until a considerable number of station men and some church members, yielding to the command of their heathen chiefs and to pressure from friends, and some, finally, to threats of violence, threw in their lot with the rebels. It is consoling to know, however, that, counting those who were away at work and remained away, there were more than fifty male adherents of the church at Esidumbini and others at Noodsberg who took no part in the rebellion. About half of them were at home through it all.

For days our native pastors, Sivetye and Zama, at Esidumbini and Noodsberg were in grave danger, being threatened with death unless they went to the chief's kraal and prayed for the success of his *impi*. This they resolutely refused to do, choosing to be killed, if necessary, rather than to shame their heavenly king by rebellion against the earthly authority. A third pastor, Hlonono, at Imushane, escaped to Mapumulo, where the whole station remained perfectly loyal throughout the troubles.

It was in the wake of this last stage of the war that our duty as missionaries called us to ride through the district where the fighting had taken place. Just one month from the first news of trouble in this district, we, Mr. Ransom, Mr. LeRoy, Mr. Maxwell, and the writer, were visiting our stations in the affected district, traveling in safety over roads where three weeks before no small company of white men could have passed alive, looking upon familiar scenes now become battlefields, where the dead still lay unburied. From each end of the long and rather narrow valley in which the operations took place had come a strong force of colonial troops armed with machine guns, the new Rexer gun, and modern rifles; and against these a host of brave but misguided Zulus flung themselves in two or three brief engagements, armed, after the fashion of the days of Chaka, with the short, stabbing assegai, the knobkerry, and the futile shield of oxhide. The rest was a hunt, searching the thick bush with machine guns, "driving" through the thorns, and shooting every native who showed himself.

As we topped the hill where Lindley and Tyler knelt and claimed the valley below for God, we looked down upon a scene of desolation, a man-made wilderness. Heaps of ashes where heathen kraals had stood, charred walls, the sad remains of Christian homes. Not a man did we see till next morning, when a handful of loyal men returned from Mapumulo, where they had been to get certificates of loyalty to save them from further molestation. Women and children were living in the bush or in such grass shacks as could be thrown together on the site of the ruined home. We found upwards of thirty women and children with the pastor's wife, living in the mission house. The pastors at both Esidumbini and Noodsberg had been taken by the troops

as far as Durban, and only returned as we were leaving. Even the loyal natives had suffered with the rest, their cattle being taken and their houses burned, with a very few exceptions. In both directions as we passed, first to Noodsberg and afterward to Mapumulo, we were obliged to cover our faces with medicated cloths as we passed the spots where fights had taken place close by the road.

Near the scene of the Insuze fight lay a dead ox. By this revolting carcass sat two young boys, who having learned two rules of safety, first, not to run away, and second, to salute, rose to their feet, and raising a hand above their heads shouted, "*Nkosi.*" They were carving out of this carrion the luxury of a meat dinner. "Are the people at home dying of famine,"

HOMELESS WOMEN AND CHILDREN OF LOYAL NATIVES AT THE ESIDUMBINI MISSION HOUSE

we asked. "that you should eat such meat?" "Oh, no," was the reply, "we like it," and then we remembered that the Zulu word for bliss is the same word which means "maggoty meat." This is the word that expresses heaven's bliss. What a washing of sanctification it has gone through to attain its present dignity.

A few steps beyond this scene we pass a European store looted by the rebels. The store had been not only looted but burned, and the adjoining house was a desolation of desolations, not a whole object of any sort except a picture of a little child hung high on the wall and looking down upon the ruin below. There has been surprisingly little of this sort of thing on the part of the rebels, considering that everywhere deserted stores have been left at their mercy. It was a joy indeed to pass out of this inferno on Saturday, and, gradually coming to kraals with cattle feeding quietly about and the

people at their usual occupations, to spend a quiet Sunday in the little church at Mapumulo.

But war, like a great steamship, has a long wake, and after it has passed from sight leaves disturbed and disturbing billows behind. The catastrophe brings us face to face with many problems: How to assist the suffering women and children, not only of loyal natives, but of the rebels, some of whom are dead and some in prison for two years, and some still hiding in the bush. How to save what is left of our work, reorganize our churches, and start again on the long and uphill fight with savagery and superstition. So short-handed are we that some other work must be sacrificed in the interest of this which presses so heavily and immediately. The Theological School, most important of all our mission institutions, yet in spite of all promises and hopes the shuttlecock of all departments, bids fair once more to be the victim.

If the mission has problems, having suffered first of all by the apostasy of some, and materially by the loss of the homes of all and the almost complete loss of the male population of the district, the colony also faces problems still more serious.

1. There rests upon it the onus of charges which, however much categorically denied, are nevertheless based upon evidence that would satisfy the ordinary unprejudiced mind that the campaign has been unnecessarily brutal and cruel. We ourselves gathered information that satisfied us that the wounded had been killed, that unarmed men willing to surrender had been fired upon, that prisoners had, at least in a few instances, been shot without a trial.

2. The government must, in the name of justice and in order to retain the respect of loyal natives, give just and fair compensation for the houses destroyed and cattle looted from loyal natives during the rebellion.

3. The colony must learn the lessons of the rebellion — cease to regard the native simply as a taxable commodity, modify the galling restrictions under which he chafes, reorganize the system of government so that the native shall have some form of representation in the body which legislates concerning him, and adopt a less narrow-minded policy toward mission work and native education, which are the only hope of the race for the future.

Sometimes God has to speak in the earthquake and the fire when men will not listen to the still, small voice. There are not lacking signs of a healthy change of public opinion, or rather an awakening on the part of the class which forms and directs public opinion. It is to be hoped that out of a crisis which threatened to be far more serious than any or all of the outbreaks that have actually taken place we may secure a more enlightened policy of native administration. Moreover the crisis which has been brought upon the mission has a message for the churches at home. For years we have been denied the reënforcements we have demanded, or given them so sparingly that further depletions have more than counterbalanced them, and now when a little extra pressure comes something must break. We are bending our backs to the burden, one man doing three men's work. How long will you let it continue?

FOR THE YOUNGER PEOPLE

Appavu, the Hindu Boy

By Rev. John S. Chandler, of Madura

(Continued from the *Missionary Herald* for October)

Why Appavu Became a Christian

Among the people with whom Appavu associated caste feeling was very strong. They would never eat except in the houses of their own caste or of Brahmans. If any one of them happened to touch a person of a lower caste he would not enter his own house until he had bathed. Strong in this feeling Appavu, when his monitorship had been taken away from him, decided to go to another mission school to study for the entrance examination to the Madras University. His mother objected, because she was afraid the missionary would give him magic medicine that would confuse his mind and make him a Christian. "He will never do that," boasted Appavu. "Do not be afraid! If he teaches me religion, I know how to answer him and resist his influence."

A HINDU ASCETIC

In this spirit Appavu went to the new school. Whenever any Christians tried to talk about religion he would either prevent them altogether or insist that his own arguments entirely refuted their statements.

Appavu had occasion to study Tamil literature with a learned Christian teacher who himself had been converted from Hinduism. The teacher gave him private lessons in the hope that he would at the same time listen to Christian truth. This gave Appavu the chance of learning the character of his teacher, and he found him to be a man of strict honesty, kindliness, courtesy, piety, pure life, and exemplary habits; and his wonder was again excited to find such a noble character among the Christians.

But Appavu's opposition to Christianity continued so strenuously that the good teacher dropped all religious conversation with him, engaging in it only with his other students. Appavu then would listen from outside the house, and engage his fellow-students in religious conversation when they came out. Not satisfied with this, he soon after asked the teacher to renew their conversations on religion.

This learned Christian teacher until he was thirty years old was a bigoted worshiper of Vishnu, and he had studied all the sacred writings of the Hindus. He accepted Christianity only after thorough investigation. So when Appavu argued that Brahma, Vishnu, and Siva were all necessary for creation, preservation, and destruction, and that Siva was possessed of the eight divine attributes, the teacher would show him the defects of character in each member of the triad.

KAVADI OFFERING

Of Siva he taught: There is nothing in the four Vedas to show that Siva is the great god. Siva, with his two wives, could not have a divine nature. By his riotous conduct toward *rishis* (sages) and the wives of the *rishis*, Siva showed that he was not a holy being. From his committing murder and losing his reason, and being restored by Vishnu, it is evident that Siva was not supreme.

In the same way he showed that neither of the other two possessed divine attributes. Appavu, being a Saivite, was impressed with the teaching about Siva. Every strict Saivite was accustomed to carry out as many as possible of the twenty-four ceremonial requirements, such as lighting and placing in a Saivite temple a lamp with a wick of lotus fiber in clarified butter of cow's milk for oil, and Appavu used to perform many of these ceremonies. But he realized that all of them pertain to bodily action and exercise and have nothing to do with repentance, character, spiritual progress, and holiness.

Thus shaken in his mind about his ceremonial worship, he began to abstain from such worship, from rubbing ashes and going to Saivite temples. He had always been thoughtful and active in religious matters, and now he began to feel that the salvation of the soul was more important than the good of the body, and one's future welfare more to be sought after than the things

of this life; and so he proceeded to think and talk and investigate about the things pertaining to salvation.

He had three great obstacles in his way. The first was caste. As many Christians were of lowly origin, like many others he despised their religion and had no desire to learn its truth. The second obstacle was prejudice. It was difficult to consider carefully whether his customary beliefs were true or false. The third obstacle was ignorance. Satisfied with the teaching of Hindu sages, he had no desire to learn any other teachings.

But he asked himself seven questions, viz.: Is God one? What are God's attributes? How should we worship God? What is man's condition? Is man a sinner? What is the way to escape sin and live in the present? What is the way to obtain eternal life in the future?

In answering these questions to himself Appavu came to accept God as the only god, though he did not believe in the divinity of Christ and the doctrine of the trinity. With this belief he gave up his faith in the Hindu doctrines of fate, previous births, astrology, sorcery, and caste. He also came to the conclusion that it would be good for all nations to follow the Christian teaching about seeking God's grace in learning to do his will in all the joys and sorrows of life. Later he accepted the Christian religion as coming from God, and Christ as the incarnation of God, but was not prepared for baptism nor for uniting with the Christians.

TAMIL STUDENTS, MADURA MISSION

Four difficulties stood in his way, viz.: separation from relatives and friends, the loss of his share of the ancestral property, interruption of his studies for want of means, and matrimonial prospects. He thought of doing as another Hindu convert had done, viz., of going to the river and baptizing himself in the name of the Father, Son, and Spirit. But he soon saw that open baptism was the only right thing to seek.

Appavu had a companion in his conversion, and the two friends left their home in Tinnevelli and went to Madras. He wrote to his father what he intended to do. The father sought through others to prevent the baptism and have his son sent back. But on July 15, 1871, the two young men were baptized by a missionary of the Church of England.

Appavu was cast off by his family and for two years saw nothing of any of them. But he obtained employment in various positions, until he was able to fit himself for the law. Since then Mr. Appasami Pillai, as he now calls himself, has been a district court reader, and has become one of the leading Christians of South India. He married a Christian wife and has a

GROUP OF MADURA PASTORS

family carefully trained for Christian service. He has a son who is a graduate of Cambridge University in England and who has offered himself as the first missionary of the newly formed Indian Missionary Society. He is a cordial friend and co-worker with missionaries. His house has been a refuge for other Hindu converts when cast off by their friends.

Annual Survey of the Work of the American Board
1905–1906

By the Foreign Secretary, Rev. James L. Barton, D.D.

[*Presented at the Annual Meeting of the Board at North Adams, Mass., October 9, 1906*]

POLITICAL OUTLOOK AND CHANGES

WHILE our missions in no measure represent a political movement, it is equally certain that political conditions and changes necessarily affect the progress of missionary work. The possession by the United States of the Philippine Islands opened the door for direct missionary operations in the new possession, and 8,000,000 people became at once accessible to the gospel. It requires no argument to demonstrate that political changes produce and demand in every land corresponding changes in missionary operations.

During the year under review there have occurred movements among the nations that are significant, and which must be duly considered in order to a clear grasp of the year's missionary operations.

The first we will mention centers in the near East, and affects our Turkish missions as well as the work in Bohemia. I refer to the unusual hostility in Turkey to educational and literary effort, to the movement in Persia toward a constitutional government, and to the proclamation issued by the czar of Russia on Easter Day, 1905, granting religious liberty to all of the subjects of his empire.

It is well known that for some cause, or for a combination of reasons, the demands made by our government some three years ago, that American educational and eleemosynary institutions in Turkey should be granted the same rights, immunities, and privileges already granted to similar institutions of France, Russia, Germany, and England, have been persistently declined by the sultan. Apparently the Turkish government has found much to encourage it in the failure of our government to enforce its demands. Aggressive measures have been taken by Turkey during the year to prevent the erection of new school and hospital buildings. The raising by vote of Congress of our legation at Constantinople to the rank of an embassy has not as yet changed these conditions.

The movement in Persia as well as in Russia towards a constitutional and representative form of government cannot fail to have an influence upon the more progressive and loyal subjects of the sultan. In the most conservative centers of the nearer East there is a spirit of progress at work which it will be difficult, if not impossible, to suppress.

Four of the missions of this Board are more or less closely related to Russia. Our Western and Eastern Turkey Missions extend along the entire southern border of Russia from Persia to Constantinople. Our European Turkey Mission, with a strong work in Bulgaria, comes into close relation with Russia, since the influence of the Slav is supreme in the new kingdom of Bulgaria. Our mission in Austria already has a work started in Poland. The Eastern Turkey Mission has had for a generation considerable mission work in the Caucasus, which, for more than twenty-five years, has been entirely under Russian domination.

Genuine religious liberty in Russia for all of her 140,000,000 subjects would open to the American Board one of the largest doors of opportunity ever opened at one time to any organization. Apart from the American Baptist Missionary Union,

no other missionary organization is so strategically situated for an immediate advance, and the front presented by our own Board is far more extended than that of our Baptist co-workers. The Western Turkey Mission this year in its annual meeting passed an urgent resolution expressing its recognition of the great and effectual door of opportunity opening at the north.

The most serious political conditions faced today by any of our missions are to be found in South Africa, where the "Ethiopian Movement," in connection with some new laws increasing taxation, has stirred up the native Zulus, alarmed the English officials, and led to not a little bloodshed. The Zulu race in its development is exhibiting many elements of strength. The laws of the country, for whatever reason, do not recognize the educated and industrious Zulu as possessing rights equal to those freely accorded the white race. Stirred up by adventurers, and aggravated, it may be, by measures resorted to by the government to repress the desire for a greater degree of independence, companies of rebels have been formed, who have seriously clashed with government troops, resulting in much loss of life and in the looting of two stations of our Board. This has made some local officials suspicious of any educational work for these people, and more especially are they unfavorable to a form of church organization that puts to the front the trained native pastor and that aims at the organization of native churches that shall be self-supporting and self-directing. It is expected that out of this conflict will come a better understanding and a wider opportunity. The effect of this movement extends into the East Central Africa Mission, where we are reaching a similar race and where the leading native helpers were trained in South Africa.

The situation in Japan remains about the same that it was one year ago, except that to a fuller degree Christianity is recognized as one of the religions of the empire, possessing equal rights and privileges with the native religions. Japan is most carefully studying the religious history of the leading nations of the West, and learning well the lesson, that religious intolerance characterizes the weaker nations, while full religious liberty is always conceded by the strong nations. Japanese supremacy in Korea, Manchuria, and China has emphasized again the importance of making Japan Christian, not only for her own sake, but also because of her influence upon the continent. All reports show how this influence is increasing, not only in political circles, but in educational, commercial, and social directions as well. If Japan were a Christian nation today, the problem of Christianizing the 400,000,000 who occupy the compact territory upon the continent, just across the narrow sea, would be greatly simplified.

In China the situation, while practically unchanged, so far as the relations of the empire to outside nations are concerned, has materially changed during the year. The great number of students who have gone to Japan, as well as to our own country, call to mind the early days of Japan's advance from ancient conservatism towards modern civilization. To this student movement towards the West is to be added the significant world tour of the Imperial High Commissioners, sent by the way of the United States to look into conditions of commerce, manufacture, education, and religion. Much will depend upon the report carried back by this commission. Considering the character and ability of the men sent, there can be no question that the outcome of the expedition will be most valuable to China.

In the meantime, the old examinations for official appointment and promotion, which have been conducted almost from time immemorial in the Confucian classics, have by imperial decree been done away with, and examinations in modern science have been substituted. This one step alone constitutes a revolution of the widest

sweep and significance. It creates at once a universal demand for schools in which the English language and modern sciences are taught. It means the breaking away of the Chinese from a custom that originated in conservatism and fostered exclusion, adopting in its place a custom that necessarily must array that country with the progressive nations of the world. Politically the attitude of China as represented by her officials is rapidly changing, and there is even a danger that China may move too rapidly and too far in her official recognition of Christianity.

On the last of July of this year an imperial decree was issued promising sweeping changes in the laws of the empire, amounting virtually to a promise of a constitutional form of government. We cannot expect so rapid a change to be brought about at once, but there can be no question that China is today facing in that direction. Her attitude towards Western civilization exhibits a decided change.

COÖPERATION

Two significant movements toward substantial and effective coöperation with the Germans in mission work have been put into operation during the year. These are in Turkey and in Micronesia. Soon after the Armenian massacres German friends became much interested in the efforts of our missionaries to care for the many orphans left destitute. Money was raised in Germany and sent to our missionaries in Harpoot, Van, Marash, and other places for that purpose. When the task of caring for these orphans became too heavy for our missionaries to bear alone, German assistants were sent out, in some cases, to coöperate. Cordial relations upon the field were established between our missionaries and the German workers. Out of this has grown an agreement, entered into this year, by which it is expected the "Deutches Hülfsbund" will send into different parts of Turkey carefully selected German missionaries to coöperate with our forces in aggressive evangelistic, educational, and medical work. The principle of coöperation is as follows: —

1. The Germans are not to enter upon work within territory now occupied by the American Board without the approval of the missionaries of the American Board on the field.

2. If the Germans enter upon such work, just what they will do and in what place they will begin operations shall be decided by the German and the American missionaries on the ground in conference and by mutual agreement.

3. Armenian teachers, preachers, etc., dismissed by one body shall not be employed by the other unless the approval of the dismissing body is secured.

4. The amount of salaries to be paid to the Armenians shall be agreed upon jointly, so that there will be no disagreement in that line.

5. The Germans will not found separate congregations, but they will join in the church work of the existing Protestant-Armenian Church.

Since we are not able to provide either the missionaries or the money necessary to push the work in Turkey as it ought to be pushed, we gladly welcome the coöperation of our German brethren.

The other movement in this direction is that of the National Young People's Society of Christian Endeavor Union of Germany, which has already sent, at its own charges, three trained and consecrated German men to coöperate as assistants with our missionaries in the Caroline and Marshall Islands. Another man is expected to be upon the way in a few months. This method of coöperation promises to meet fully the demands of the German government in the islands regarding the use of the German language, while it is arousing a new interest among

the Protestants of Germany in the Christian movement there. It is expected that the German organization will provide funds for the support both of the missionaries they send out and the direct native work under their care.

In the North China Mission coöperation with the London Missionary Society and the Presbyterians in higher educational work, entered into since the Boxer uprising, is most satisfactory. Plans for a combination with the United Brethren and the London Missionary Society at Canton are under consideration, while in Foochow an interdenominational arrangement in theological training is contemplated. In the Marathi Mission, India, the Roha field of the Bombay station has been passed to the care of the United Free Church Mission, and a part of the Rahuri station is passing to the care of other boards better situated to care for the people for whom we are unable to provide. In Southern India the London Missionary Society Mission and the Arcot Mission of the Reformed Church of America have organized a form of church federation with our Madura Mission, and in Japan the United Brethren, Methodist Protestants, and our own mission are drawing together in closer fellowship and coöperation.

All of these movements are in the interests of enhanced efficiency and power and greater economy of men and money. Only a beginning has yet been made in this direction.

NEW MISSIONARIES

The number of missionaries under this Board as reported one year ago was 578, of whom 178 were ordained. There were also twenty-five other men not ordained, such as physicians, etc. This made a working force of 203 men and 369 women. During the year this number has been reduced by resignations and deaths to 199 men and 366 women, a decrease of thirteen in our missionary force; all this in the face of the fact that there was hardly a mission of the Board that was not urging reënforcement even a year ago. In the meantime those upon the field have become a year older, while the work has increased and, in the place of the needed reënforcements, this reduction in numbers has taken place.

The great demand for reënforcement in all of the missions is for fully equipped, theologically trained men and well-educated young women, and all of deep religious experience. It is the policy of the Board, as it is of the missions, to add to its missionary force only such as meet the exacting requirements of the work.

It would not be our policy to send out a large number of partly trained and equipped missionaries were there funds sufficient for the purpose. It is the fixed policy of this Board to send out only men and women who have in themselves, by grace, nature, and training, the qualities of leadership. These train in the field the native leaders, who become the pastors of the churches and teachers in all of the schools, including even the theological seminaries. The partially trained man or woman who could command such a position among educated native Christian workers is hard to find and in the absence of experience difficult to recognize.

We are today in desperate need of reënforcements in Turkey, India, China, and Africa, as well as in other countries. But the need is not so great as to convince the Board or the missions that it would be wise to appoint and send out those who might not be able to hold their positions for many years, or who would not be competent to take their share in the discussion, consummation, and execution of plans looking to the development of the kingdom of God on earth.

We must have more missionaries at once. Important positions in various mission fields are now vacant, and others are filled by a force so inadequate that the burden of the responsibility is crushing them. We want men and women of God

with a broad vision of the great work of missions, trained for their work by the broadest education our best colleges, theological and medical schools can give. For such there will always be a demand, and I confidently believe that for their support our churches will not fail to respond.

TURKEY

Under this head we include four of the strong missions of this Board, including all the work carried on by us in Asia Minor, Armenia, Northern Syria, Mesopotamia, Macedonia, and Bulgaria. This constitutes a group of missions well established, supported in Turkey itself by 139 evangelical churches, which have a native membership of 16,099. Not a few of these churches are strong in numbers and support their own work without asking aid from the Board. It should be here stated that the strength of our work in Turkey is not measured by the number and size of native evangelical churches or by the large company who have separated themselves from the old churches and now bear the name Protestant. It is well known that it was never the purpose of the Board or its missionaries to separate a Protestant body from the Oriental churches. The separation that did take place in 1846 was due to the action of the ecclesiastics of the old church and not to the missionaries.

In all parts of the empire today the process of separation is decreasing, while the old church, both Gregorian and Greek, is shot through and through with thoroughly evangelical ideas and beliefs. Protestant and Gregorian children, side by side in the same schools, study the life of Jesus Christ and listen to the same Christian instruction. The name "Protestant" is no longer regarded as opprobrious, and the old churches are teaching in many forms the same Christian truths that our missionaries teach. This fact is dwelt upon that no one may think the work has diminished because no reports are made of large accessions to the churches. There have been sweeping revivals, like those at Marash and Harpoot, but even the import of these is not measured by the number who become Protestants, but by the opportunities that are thus created for planting evangelical truth within the precincts of the old church.

The gospel leaven is mightily working in Turkey, not only among the members of the Oriental churches, but among other races as well. The Christian preacher of force and power, and filled with the Spirit of God, commands a wide and sympathetic hearing in nearly all parts of the empire. The races of Turkey are ready for the gospel, and concede the fact that, to accept it, means to be born again and to begin a new life.

One of the leading Protestant churches in Constantinople now has as its efficient pastor a son of one of the most able Armenian pastors of the past generation. This pastor, Rev. Arshag Shmavonian, is a graduate of Robert College and of Hartford Seminary, resigning a pastorate in this country to accept the call to succeed his father in that important metropolitan church. When the laws and practices of Turkey will permit them so to do, there are many able and consecrated Armenians now in America who will eagerly return to work for their people. Many of these are well able to command important positions as pastors, evangelists, teachers, physicians, etc. Many of the Armenians in this country are contributing most liberally for the support of medical, educational, and evangelistic work among their people in Turkey.

An American tutor is just arriving at Harpoot for work in Euphrates College whose entire expenses are met by an Armenian in the United States. Provision has

been made by an Armenian for the erection and support of a commodious hospital at Diarbekir in the Eastern Turkey Mission, all under the care of the American Board. Another Armenian has provided funds for the erection of a gymnasium for Euphrates College, while still another is erecting a school building in Arabkir for Armenian girls.

These four missions, owing to the needs and conditions of the country, have felt the necessity of emphasizing educational work. There are theological seminaries at Marsovan, Harpoot, and Marash. Until there are changes in the laws of Turkey, these three cannot be combined. These theological schools are wholly unable to prepare men in numbers sufficient to meet the needs of the churches and of the evangelistic work. No part of the work in Turkey is so fruitful in permanent and self-perpetuating results, none that deserves more to be pushed with new and increasing vigor.

The collegiate institutions — Anatolia College at Marsovan, Euphrates College at Harpoot, Central Turkey College at Aintab, St. Paul's Institute at Tarsus, International College at Smyrna, American College for Girls at Constantinople, Central Turkey College for Girls at Marash, and the Collegiate and Theological Institute at Samokov, Bulgaria — all are crowded and overcrowded with students, and need funds for scholarships, enlargement, and running expenses. Turkey needs Christian leaders, and these institutions are training them. They ought to have the most liberal support. All of the educational work is most prosperous, in that students and pupils abound and the people pay liberally for these privileges. The fine girls' school building at Aintab was burned in the spring and is now practically rebuilt.

Medical work has special significance in Turkey. All classes and races recognize the great value of the Christian physician. Of the seventeen stations in Turkey, nine already have missionary physicians. There are well-constructed hospitals at Aintab, Cesarea, Mardin, and Van, while others are soon to be constructed at Constantinople, Harpoot, and Diarbekir, and, it is hoped, also at Sivas and Erzroom and Adana. While conditions in Turkey remain as they are, the missionary physician will continue to hold a position of unique influence. As an illustration of the spiritual influence of this work, Dr. Shepard reports that, at a recent meeting with hospital patients at Aintab, he sat between a Jew and a Mohammedan, and they all sang from the same book hymns of praise to Jesus Christ.

The newly inaugurated coöperation with the "Deutches Hülfsbund" of Germany will, undoubtedly, increase the volume and strength of the work. The opportunities opening up in Macedonia and Bulgaria are real and vital to the future of those countries. In these four missions we are reaching not less than nine distinct races, each one of which has a history dating back into the remote past.

INDIA AND CEYLON

There are no missions of this Board that for a generation have been so free from external disturbances as have been the missions in India and Ceylon. In those countries no political upheavals have occurred, and the work of the missionaries has had the approval and coöperation of the governments. At the same time the people themselves have been friendly and for the most part ready to respond. In these respects, as well as in other particulars, these three missions differ widely from our missions in Turkey, China, and some other countries. The great drawbacks to the progress of Christian work among the people of India are the famines that occur altogether too frequently and the scourges of cholera and plague that so afflict

the land. To this is to be added the poverty of the common people, due in part to the economic conditions of the country and in part to caste, indolence, and lack of forethought.

Our three missions in these countries include two of the oldest missions of the Board. We have a distinct field assigned to us by common consent, in which dwell some 7,000,000 of people. These look to our missionaries and to this Board for their Christian teaching and general enlightenment.

We have established among these two distinct races, the Marathis and the Tamils, all phases of Christian work. In no country have we a clearer or more complete exhibit of evangelistic, educational, medical, literary, and industrial work than appears in these three missions. Our eighty-three missionaries reside at twenty-one different centers, including the largest and most important towns in their districts. Outside of these station centers there are nearly one thousand different places occupied by some mission institution, like a church or preaching place or school or, in a few cases, by only a group of Christians, exerting their influence for Christ. This vast and varied work, covering great areas of country, was looked after in detail last year by a trained Christian native force numbering 1,481 men and women. Many of these are men of liberal education and widely recognized ability. All have been trained for this work in mission institutions, and to the work they give their entire time and strength. For every male American missionary connected with these three missions there are, upon an average, forty-three trained native Christian workers. This fact clearly shows the policy of these missions as regards the training and employment of a native agency.

There are 115 organized churches, with a native membership at the present time of 14,354, or an average of 125 members to each church. Last year these churches added nearly nine hundred members upon confession of their faith. Three fine new stone churches were erected, one in Pasumalai, one in Bombay, and one in Ahmednagar, and another was completed in Vadala. The Christian work has been characterized by a real revival spirit in many places.

The educational work culminates in three theological schools for men, one in each mission, and two schools for training Bible-women, both in India. Jaffna College in Ceylon and the American Madura College at Madura comprise the collegiate institutions; but the high schools for boys at Bombay and Ahmednagar and for girls at Uduvil, Ceylon, Madura, Ahmednagar, and Bombay, with their many feeders, are doing much to break down prejudice and to prepare men and women for Christian leadership.

The most of the accessions to the churches came from these schools. Pasumalai College, with over one thousand pupils in all departments, is greatly enlarging its plant, and has been reorganizing its departments and forces in order to greater unity and efficiency. In all of the schools conducted by our three missions there studied last year 24,456 pupils. All these selected Indian youth were thus brought under direct and positive Christian instruction. These schools afford a most favorable opportunity for inculcating Christian truths, while at the same time they open the door of approach to the Mohammedans and Hindus.

The great suffering of the people and the unusual influence of medical missions have led to the development of this arm of the work for both men and women in all three of these missions. Medical missions require no explanations, and their beneficent service is immediately recognized by all classes of people. To the great mass of India's suffering multitudes the missionary hospital surpasses their highest conception of heaven. Last year the physicians connected with these three mis-

sions treated over 91,000 cases, although one hospital was closed, owing to the absence upon furlough of the physician in charge, and another was open only a part of the year. The missions are in a position to render in this respect even a larger service during the year to come. This enumeration does not include three leper asylums superintended by our missions, but supported by the London Society for Work among Lepers.

The economic and industrial conditions in India have compelled our missions to introduce into their educational system many forms of industrial training. It is found that, for the youth of that country, some form of industrial training is calculated to do more toward the awakening of the intellect and the development of character, than the ordinary educational course alone. Our missions as well as the government are practically agreed that some form of industrial training has a large place in the best educational systems for India. We have this line of work well developed at Bombay, Ahmednagar, Sirur, Sholapur, and in Ceylon, while plans for the same work in connection with the college at Madura are maturing. The famines have compelled our missions to provide for large numbers of orphans, and this has necessitated industrial operations as a means of support, while incidentally they have taught independence and self-reliance. It has been demonstrated that the student who engages in some industrial training exercises each day makes more substantial and rapid progress in his regular studies than do those who do not work with their hands.

All of these missions have continued to push the work of preparing and issuing a Christian literature in the vernacular as well as in English, the language used by all educated Indians. Several million pages have been issued during the year, and the output is not yet equal to the demand.

An interesting feature of the Christian work in these three missions is that of their financial support. The people for the most part are desperately poor. In spite of this fact, last year they gave for the support of their own Christian and educational institutions 146,000 rupees, or $48,666. This great sum was given in a land where a day's wage for a common laborer averages less than ten cents, and where an educated man serves as pastor for a native church upon a salary of from $50 to $100 a year, and yet some people still remark that these poor Indians become Christian for what they can get out of it in money. At the same time, the Indian and the Ceylon governments have assisted our three missions in direct grants in aid of hospitals, schools, and industrial operations amounting in all to over 100,000 rupees, or $33,300. In the face of this fact some say that local governments are not in favor of missionaries or of their work.

The entire 7,000,000 souls for whom we are at work in these three missions are directly accessible to the influences of the gospel, and might be reached at once if only we had a sufficient force of workers. The three missions are calling for immediate reënforcement, in order to hold the work now organized, to say nothing of entering new and wide-open doors.

CHINA

It is difficult to speak calmly of China as a mission field. One scarcely knows where to begin, and whatever is said upon the subject is liable to become ancient information before the statement can be delivered from the press. China has begun to move, and we have every reason to expect continuous and accelerated motion. An intellectual revolution is taking place, and from this as a starting point, what may we not expect, since China's weakness in the past has been her self-satisfaction and intellectual paralysis?

With this mental awakening has come a new conception of religion and a tolerant, not to say intellectual, recognition of Christianity that promises boundless possibilities in the near future. Educated Chinese are reading Herbert Spencer, and modern science is exalted above the classics of Confucius. Over 11,000 Chinese students are studying in Japan, and the stream of picked young students from that country is already turned across the Pacific to our own shores.

The leading viceroy of the empire has already established more than five thousand schools of primary and secondary grade in the Chihli province, in order to prepare the young men of that province for the new government courses. In most of these schools Western learning and the English language have a place. The rapid increase in the number of newspapers is significant. In Tientsin four years ago only three newspapers were published, while today there are twenty-three. Whoever can prove himself able to render China, at this time, real assistance in her great forward movement will find a welcome there.

What is more interesting to us is the fact that this awakening is not anti-Christian. The making of the Christian Sabbath an official rest day has its significance, although not in itself an expression of approval of our religion. An imperial decree has been recently issued exhorting parents to refrain from binding the feet of their daughters, emphasized by the declaration that men who wish to hold office in the empire must not have wives or daughters with bound feet. This last decree has not yet been made operative, yet many officials are shaping their lives accordingly. Another recent decree most emphatic in its character has been directed against the use of opium. Is there a so-called Christian nation on earth that will dare lift its arm against the carrying out of that decree by the government of China?

A more significant fact in the face of present conditions is that Yuan Shih Kai, who for some time has been recognized as the most powerful official in China, the Viceroy of the capital province, has become the champion of modern advance almost unparalleled in the history of China. In addition to his general works of reform, he has recently published two significant books. One, "A Text-Book on Patriotism," deals with this subject largely from a Western standpoint, showing the necessity of radical political, intellectual, and moral changes in China in order to maintain herself as a nation. The second book is, if possible, more significant still. This is upon the subject of "Christianity in China." In the eight chapters of the book the learned and influential viceroy discusses the history of the entrance of Christianity into that country with tolerable accuracy, and, what is most significant of all, with unconcealed sympathy. Emphasis is laid upon the non-political and non-judicial character of the missionaries and their work, and the toleration to be granted to converts and their exemption from the payment of fees for idolatrous purposes. An entire chapter is devoted to the treatment which should be accorded Christian missionaries, declaring that they should be treated with all the courtesy and decorum of civilized etiquette. The author dwells upon the fact that missionaries have come to China to persuade men to the practice of virtues, and therefore are entitled to great respect. In the chapter upon "Christian Principles" the words of Jesus are taken as the common basis for the Christian system, and many quotations are made from the Sermon on the Mount with unreserved approval. The significance of a work like this for breaking down barriers and opening hitherto closed doors, from the pen of one of the most if not the most influential official in the empire, cannot be estimated. It is issued in the Chinese language and apparently was not intended for foreign readers.

We will mention only two more significant movements of this nature, although

many more might be given. Chang-Chih-tung, Viceroy of the provinces of Hupeh and Hunan, has recently issued a decree that the New Testament be introduced into all the schools of those two provinces, which have a population of 58,000,000, two-thirds that of the United States. The superintendent of education for the province of Fukien, one of the strongest centers for education in the empire, and who takes the place of the literary chancellor in the old system of education, has expressed his desire that the mission colleges at Foochow should be brought into such relations with the government, that it might have some share in the educating and civilizing work these institutions are doing for the youth of that great province. The local Chinese papers have reported that the government is ready to grant graduates of these colleges full recognition.

These isolated facts are sufficient to demonstrate that great changes are taking place in China and that the movement is favorable to the propagation of Christianity there. We can go even further than this and say that the movement demands the Christian missionary, the Christian school and Christian literature, and that every possible Christian influence in increased proportions be provided at once for that great empire.

We have four distinct and well-established missions in China. These extend from Canton and Hong Kong on the south to Peking and Kalgan upon the great wall on the north, and inland to the province of Shansi, with a strong center at Foochow and in Shao-wu, nearly three weeks' journey to the west of that important city. The North China and Shansi Missions, swept by destruction and massacre in 1900, are again reëstablished and ready for aggressive work.

We have in these four missions a force of 109 American missionaries, located in sixteen stations and including several of the largest and most important cities of the empire. Through 573 native agents, some of them able Chinese pastors, we are also carrying on work in 226 other places, each one of which is a center for Christian light and influence. There has never been a time when the China missions were calling so loudly for reënforcements as they call today. Two important stations in the North China Mission are left almost alone, when the number of inquirers was never so many as now. It is the calm judgment of the North China, the Shansi, and the Foochow Missions, that the number of missionaries now upon the field should be increased at once by from twenty-five to fifty per cent in order to do justice to the special providences of the hour and to prevent the present missionary force from breaking down with overwork. The demand is equally strong for increased funds to permit the missions to train the Chinese Christian young men and women for important positions in the new advance movement. The immediate call in China is to train the Chinese youth for positions of trust and leadership in the great Christian commonwealth now emerging.

An able Chinese pastor from Shao-wu, in a letter to the Prudential Committee received a few days ago, speaks of that vast field, in which they have sixteen churches already established and many other places ready, but with only a few preachers. He says: "All of the people are beginning to get a knowledge of the truth. They know the benefits of our religion, and very many have their hearts turned towards the truth. Not as formerly do they look upon it, askance. From everywhere many come to the chapel, who urgently request us to establish work in their town. But also there are not workers sufficient to meet the demand." This statement, covering several pages and all of the above tenor, represents in fairness many sections of all of our missions in China. We have strategic locations and a wide, unhampered field. There is absolutely no hindrance to phenomenal advance

from the side of the Chinese or from any other source except our insufficient force of workers and inadequate supplies. It seems as if God is waiting to see if we will bring in our tithes and offerings into his storehouse.

The Chinese Commissioners who visited the Rooms of the Board in Boston this year spoke in cordial terms of our missionaries, some of whom they personally knew, and they earnestly requested that we send more such men and women to their country. The country is open, our plant is established, the missionaries are eager for permission to advance.

JAPAN

The events of the year have emphasized anew the importance of our mission to Japan, in that it has demonstrated, in a most remarkable manner, the wisdom of the policy of our Board in inaugurating from the first self-supporting and self-directing and self-propagating churches and educational institutions. If success in mission work is measured by the number of churches controlled by the home Board and the home churches, then we have not much of which to boast in Japan. But if we measure the depth, power, and permanency of the work accomplished by the number of native churches that have reached such a degree of strength that they are able to support their own pastors, care for their own affairs, propagate missions, and carry on, without foreign assistance, all the functions of the Christian church, then we have a right to point to this island mission with enthusiasm. From the first the Board has never sought to retain control of any form of Christian work in the mission field that the people themselves were able to support and direct. We have always deemed it to be the principal aim of all of our work, and the goal to which all effort was to aim, to establish upon well-laid foundations all forms of Christian institutions, and at the same time raise up a native constituency trained to assume at as early a date as possible the direction and support of everything. We have never attempted to plant American churches in Japan or to maintain control of Japanese churches. The Kumi-ai churches in that empire which have been organized by our mission, and by Japanese Christians in coöperation with our mission, are true churches of Jesus Christ, but they are also Japanese churches, both in membership and in control.

In addition to these independent churches, for ten decades the Kumi-ai body has supported and directed a Japanese Missionary Society, which has raised funds from Japanese sources to propagate Christianity, not only in neglected portions of their own country, but among their neighbors in Korea and China.

During the year under review, at the suggestion of our mission, the Japanese Missionary Society, with a limited amount of financial aid from the mission, has assumed responsibility for the care of all of the Japanese churches hitherto aided by our mission. By this move thirty churches, in addition to the larger number that were already independent of the mission, have been added to the mission's finished work. The Kumi-ai body publishes a list of 102 churches and eleven preaching places, having a membership of over 10,000 souls. These churches have their own pastors and preachers, and no longer look to the missionaries for financial aid and direction, but form together the great and powerful Kumi-ai (Congregational) Church of Japan. Some of the ablest and best known Japanese Christian leaders are members of this church, and the organization constitutes the largest and most powerful body of independent Christians in the empire.

The Doshisha has had one of the most prosperous years in its history. Firmly established upon its Christian foundation, recognized by the government as a Chris-

tian school, and having upon its rolls more than 700 students, many of whom are Christians, but a larger number of whom have as yet made no profession of Christianity, this school of Neesima is in a position to do its full share in the Christianization of the empire.

Kobe College for Girls has made a marked advance, not only in the enlargement of its plant, but in adopting a new constitution and in forming a board of managers in Japan, upon which board the Japanese are to be represented. This college is overcrowded with students.

Our mission, numbering sixty-eight members, of whom twenty-three are ordained, is in close coöperation with the Japanese in evangelistic operations and in every form of Christian work. For nearly twenty years the relations between our missionaries and the Japanese leaders have not been so cordial as they are at the present time.

Coöperation is in the air of Japan today, and the Christian movement is solidifying and simplifying itself for a strong, steady, and determined advance The student classes alone in our own and in government institutions form a body sufficiently large and full of promise to command the entire time and attention of our mission. The field is large, ready, and inviting for every Christian effort.

AFRICA

The three missions in Africa have now become two by reason of the East Africa Mission and the Zulu Mission, through their community of interest, uniting under the name of the American Mission to South Africa. This mission is now composed of the Rhodesian branch and the Zulu branch. The Zulu branch, although 1,000 miles from the Rhodesian branch to the north, is training the Zulu helpers for that field. More and more the Zulu language is reaching up along the east coast of the continent. The newly developed Beira station on the coast is the connecting link between the two main branches. The entire operations of this mission are under the British flag, except Beira, which is subject to the Portuguese government. We again come into relations with this same government in the West Africa Mission, inland from Benguella upon the western coast.

We are compelled to report that the British government of South Africa has caused the mission more real anxiety and trouble than the Portuguese government at Beira. As reported one year ago, the South African government stands in fear of the aggressive and naturally vigorous Zulu people. The Zulus have readily responded to the influence of education, and have already reached the point where they are taking note of the discriminations made against them in the laws and practices of the land. Since they far outnumber the white populations, and also since there is something of an Ethiopian Movement led by certain Zulu adventurers, the government has become suspicious of any kind of mission work that educates the race and teaches them self-government in the conduct of the affairs of their churches. Not long since James Bryce, in speaking of the conditions prevailing in South Africa, said: "The government in that colony, by its repressive and coercive measures, is heaping up wrath against the day of wrath. Such methods of administration can lead only to bloodshed." During the past year, under a reckless leader, there has broken out within the bounds of our mission an incipient rebellion, resulting in open clashes between the troops and the rebels. The unarmed and unorganized Zulus have suffered severely and two stations of our Board, Esidumbini and Noodsberg, have suffered great loss. Many of our own native Christians were compelled to go over to the insurrectionists to save their property and their lives,

and then, because of the company they were in, met the severe punishment of the royal troops. A heavy blow has been struck at insurrection.

In both branches of this mission the work has developed more rapidly than we have been able to send out missionaries to superintend it. This is the complaint made against us by the government. They demand more missionary superintendence, since they are willing to trust the native organizations if some missionary is responsible for them, but they do not have confidence in independent native institutions of any class.

Both branches of the mission are strongly evangelistic. It may be stated, however, that the Zulu branch lays special emphasis upon the training of a native agency, while the Rhodesian branch, 250 miles in the interior, places particular emphasis upon industrial work. Both branches are developing medical work among the natives.

This mission has a most extensive plant, consisting of many thousands of acres of land given by the government for the purposes of the mission. These lands are well located, and are in the midst of a large, able, and friendly population. The work is well located and, apart from the present difficulty with the government, which would largely if not entirely disappear under closer American supervision, everything is ready for decided advance. To do this reënforcements must be sent out at once. That strong, virile Zulu race is ready to be made Christian and thereafter to devote its strength and talent to the conversion of the Dark Continent.

In West Central Africa our work is in the interior and among a different race. A new station has been opened during the year on the north slope of Mt. Elende, about 15° south latitude and 6,000 feet above the sea. It lies on the border between the great Owambu and Chiyaka tribes, and within easy reach of other strong races. They all speak the Umbundu language. The work in this mission is primitive. The untaught people are in their native state and must be taught everything. Brickmaking and the Bible, farming and the spelling book, all have prominent place in the mission methods and work, and with most encouraging results. Young men are trained and sent out to the villages to preach the gospel and at the same time to teach the people how to construct houses and till the soil.

With great rapidity the old heathen customs and disorder disappear, and in their places come marks of Christian civilization and order. In this mission the question is not how to find access to the people, but how to command a force adequate to carry the gospel of life and salvation to those who are ready to hear and respond. Our African missions are happy in their healthful locations, the extensive plant now established, and the great number of virile races and people who are ready to listen and respond. Again we are face to face with the problem of men and of means.

PACIFIC ISLANDS

Our Pacific Island Mission is a widely scattered one, ranging as we do from Honolulu to the Philippines. In the former place we have no mission work proper, but we have many close relations with that Pacific center in the conduct of the island missions lying to the west.

Our work in the Pacific is carried on in the Marshall and the Gilbert Islands; on the Caroline group upon Ponape and Ruk, from which places outlying islands are reached also; and upon Kusaie, Pleasant Island or Nauru, Guam, and in the Philippines. In the earlier days of this work the Marshall, Gilbert, and Caroline Islands were regarded as one mission, and the *Morning Stars* were provided to serve the

different groups. To these original islands have recently been added Nauru and Guam.

In recent years, and especially since the opening of the Phosphate Islands and the occupation by the Germans of the Caroilne Islands, facilities for transportation of missionaries and supplies have considerably increased, so that there is not now the same need of maintaining a large and expensive vessel that there was a few years ago. It is proposed to consider the various groups largely by themselves as almost separate missions. The changes that have taken place now seem to make it possible for the missionaries to live in safety and conduct their schools upon the low islands of the Gilbert and the Marshall groups, thus doing away with the necessity of transporting pupils to remote Kusaie. This plan, if it can be carried out, will maintain the missionaries and their schools in constant contact with the people they are seeking to reach.

The most substantial reënforcements already sent to this work by the German National Union of Christian Endeavor give promise of much in the future. The presence of these German assistant missionaries will entirely allay the suspicions of some of the German officials that our missionaries were exerting too strong an American influence. The interest among the young people of Germany in this work seems to be increasing. Three men representing the German Christian Endeavor Union have already gone, and another is soon to sail. This new interest and international coöperation seem manifestly providential.

The year has been a broken one in the details of the work. The *Morning Star* has not been in commission and is now for sale. The tornado of 1905 wrought havoc upon Ponape, while depleted forces, with lack of transportation, have limited touring. In spite of these facts there have been substantial gains. Upon Nauru alone there are reported 284 accessions to the church this year, which was eighteen per cent of the entire population of the island. The work at Guam is yet in its initial stage, as it also is in the Philippines. Mr. Black has laid good foundations, and at present the call is imperative for reënforcements. Nearly three-quarters of a million of souls are looking to our single missionary family for gospel light and truth. A Medical Missionary Association has been formed in New York to coöperate with the Board in opening and sustaining at Mindanao a strong medical work, for which there is an imperative call. It is hoped that a physician can be sent out this year. We are now looking for the man. While these Pacific islands possess no master races that will become in the future dominant factors in great national questions, they do contain a company of God's needy children, hungry for the bread of life and ready to receive it when brought by loving hands.

PAPAL LANDS

Our Papal Lands missions are three, all begun in 1872, but widely separated. Prague is the headquarters of the Austrian Mission, working especially for the Bohemians, Madrid the center for the work in Spain, and Chihuahua and Guadalajara the chief stations for our work in Mexico. In none of these are the missions making an attack upon the Catholic churches. The missionaries are preachers of righteousness, and by precept and example attempt to interpret to the people the life of Jesus Christ.

It is practically conceded now, even by the leaders among the Catholics, that our missionaries and their work are not hostile to anything that is good within the national church. The value of the work of these missions cannot be estimated

in any measure simply by the number of those who have become Protestant or by the aggregate of pupils in the mission schools. The influence of Protestant missionary work in these countries has already penetrated into remote regions and appears in an awakened intelligence, an enlightened conscience, and a higher standard of morality. Many of the gospel ideas that were savagely assailed a generation ago are now advocated even by ecclesiastics of the old church.

In each of these three missions important building operations are now in progress. Mexico is constructing a new building for the Colegio Internacional at Guadalajara, which provides Christian leaders for the gospel work in that country. There are not sufficient funds in hand to complete the plan. In Madrid a commodious new hall, a memorial to Mrs. Alice Gordon Gulick, is in process of erection under the supervision of the directors of the International Institute for Girls. Funds are not yet provided in full for the completion of this building. This is the most complete and best equipped school in Spain for the higher Christian education of girls. In Prague a new Gospel Hall, costing $20,000, is under construction, with funds given by a friend of the work in Scotland. In these, as in other mission lands, a substantial building in a great center is of inestimable value in localizing and housing the work, affording a point of departure and impressing the people with the sense of permanence.

The Austrian Mission has already established two churches in Russian Poland, and so has begun a genuine gospel work in that needy country. In Austria the emphasis is laid upon evangelistic work through the oral preaching of the gospel and the distribution of the printed page. No direct educational, medical, or industrial operations are carried on. Spain, as also does Mexico, puts first emphasis upon the evangelistic work, but at the same time is leading in educational operations, especially in the higher education of young women in preparation for positions as Christian teachers. Mexico carries on all phases of mission work except the medical. Its industrial operations are confined to the training school, where by this means self-help is afforded some of the poorer students.

No one who has visited these missions in Papal Lands, and looked into the work they are doing and the wide influence they are exerting among all classes, can retain any doubt as to the value, and even necessity, of such a work in the heart of so-called Catholic countries. The direct results are marked and adequate for the sacrifices made, but the indirect results are in most instances much more far-reaching. Out from this preaching and living of a pure gospel sweeping reforms must ultimately come.

CONCLUSION

We have purposely refrained from inserting many statistics in the preceding general summary of the work of this Board. Wherever figures have been used it has been by way of example, and not in order to measure results thereby. The scope, volume, and power of the work of the year cannot be measured in any adequate manner by the number of missionaries and native helpers, the number and size of the churches, and by the extent of educational operations as told by the pupils enrolled. Far beyond numbers, and more profoundly permanent than statistics, is the great Christian movement, already a mighty force, manifesting its presence in national changes, in reformed or reforming society, in the awakening of the intellectual life of the people, and in a hundred other forms, breaking down prejudice and opposition, and opening the way for advance. It is not out of place, however, to add to this survey a few of the statistical facts of the work of the year.

The number of missions is retained at twenty, although the treatment of the Pacific island work in this respect is arbitrary. There are four missions in Turkey, including Bulgaria, two in India, one in Ceylon, four in China, one in Japan, two in Africa, one each in Austria, Spain, and Mexico, with organized stations in Mindanao in the Philippines, in Guam, and four in the Micronesian group. Owing to changed locations of some of the forces, there are now 104 stations at which missionaries reside and 1,393 outstations in addition, occupied by native workers, with 1,943 places at which there are regular Christian services.

Owing to the fact that vacancies caused by death and resignation have not been filled, there has been a decrease during the year in the number of missionaries by thirteen. There has been an increase in the number of ordained native pastors from 278 a year ago to 299, while the native unordained preachers have risen from 595 to 633. The total native laborers connected with the mission stands at 4,064.

All of the missions have not forwarded full statistics this year, so that in some instances the returns for one year ago are repeated.

The 589 native churches have a membership of 66,724, adding to their number during the year under review 5,134 members on confession of their faith. There are over 70,000 studying in the Sunday schools. This evangelistic work has been curtailed and hampered by a lack of funds with which to carry it on. The dismissal of native workers necessitates a reduction in the results reported, while added native workers produce correspondingly added results. The same can be said of educational work. There have been thirteen theological schools in operation, reporting 168 students studying for the ministry. The eighteen collegiate institutions have nearly 2,000 students in the college departments, with even a larger number in the lower grades. In all departments and grades of the educational work of all our missions there were last year 64,087 pupils enrolled. The seventy-six hospitals and dispensaries have treated during the year over 300,000 patients.

One other significant statistical feature that should be mentioned is the $212,353 contributed by the native Christians in these various mission fields for the support of the religious and educational work among them and for missionary enterprises. This is a larger sum than the total amount given by the American Board for the support of the general work in all of its missions, not including the support of the missionaries. We must not lose sight of the fact that the people, for the most part, who give this large sum are poor, in many instances in desperate poverty, and that in all cases the daily wage of the givers was upon an average only from one-fifth to one-tenth of the wage of the same class in our own country. Under the most conservative estimate, this sum given by the native Christians, numbering less than 70,000 church members, would equal considerably more than a million dollars in this country. Among nearly 700,000 church members in the United States the American Board has endeavored this year to raise a million dollars for its foreign mission work, and has not succeeded. The work in the twenty missions of this Board is yearly gaining, under the guiding hand of God, breadth, depth, power, and momentum. The Christ exalted is drawing the nations to himself, and at the same time he is shaping the social, intellectual, moral, and religious life of all these peoples to harmonize with his plan for the redemption of the world.

GENERAL SUMMARY, 1905–1906

Missions

Number of Missions	20
Number of Stations	104
Number of Outstations	1,393
Places for stated preaching	1,943

Laborers Employed

Number of ordained Missionaries (12 being Physicians)	172
Number of Male Physicians not ordained (besides 17 women)	19
Number of other Male Assistants	8
Number of women (17 of them Physicians) (wives 184, unmarried 182)	366
Whole number of Laborers sent from this country	565
Number of Native Pastors	299
Number of Native Preachers and Catechists	633
Number of Native School-Teachers	2,137
Bible-women	364
Number of other Native Laborers	631
Total of Native Laborers	4,064
Total of American and Native Laborers	4,629

The Churches

Number of Churches	589
Number of Church Members	66,724
Added during the year	5,134
Whole number from the first, as nearly as can be learned	186,675
Number in Sunday Schools	70,277

Educational Department

Number of Theological Seminaries and Station Classes	13
Students for the Ministry	168
Students in Collegiate Training	1,823
Boarding and High Schools	143
Number of Pupils in these Schools	6,859
Number of Common Schools	1,310
Number of Pupils in Common Schools	51,610
Whole number under instruction	64,087
Native Contributions, so far as reported	$212,353

Treasurer's Report for the Year Ending August 31, 1906

RECEIPTS

THE receipts of the Board have far exceeded those of any previous twelve months, and the sources from which they have come are as follows: —

Churches and individuals	$450,856.29
The Woman's Boards	246,239.95
Sunday schools and Y. P. S. C. E.	19,217.66
Receipts for special objects	51,519.81
Legacies	124,145.17
Interest	21,180.76

The legacies were eight per cent less, compared with the preceding year. Still they constitute thirteen per cent of the total receipts of the Board. The notable fact is the gain in gifts from living donors. This gain, including receipts from the Woman's Boards, was $172,542.45.

While the total receipts for 1905 were an increase over the previous year, the receipts for 1906 showed an increase of $161,008.89 over the receipts of 1905, and they reached altogether the sum of $913,159.64. Not included in this is the balance of Mr. Rockefeller's gift of $45,000 received in December — not for regular work, but for buildings and equipment connected with the Board's educational work — which, if added, would bring the Board's total receipts for the year to $958,159.64.

DISBURSEMENTS

The debt with which the year began was the largest in the Board's history, and it made the financial problem of the year extremely difficult. It was clearly evident that the Board's basis of expenditure called for more money than the average receipts in recent years. Much time and study were given by the Prudential Committee, the Finance Committee, and the officers to the cost of every department of the work, and each item of expense was closely scrutinized. At the beginning of the year careful estimates were made of what each department would cost, and certain new economies were adopted in the conduct of the work at home, where it was felt that the Board's efficiency would not be imperiled.

The appropriations for work on the field were not reduced, but were made on the same basis of expenditure as in recent years. The *Morning Star*, however, was retained at Honolulu, and, save in the case of missionaries supported by the Woman's Boards, no new missionary appointments were made involving immediate expenditure. This resulted in a material reduction in the cost of outfits and traveling expenses of outward bound new missionaries. As a smaller number of missionaries were on furlough in this country, there was a reduction also in the expenses of missionaries at home. The increase in the cost of agencies was due entirely to the expenses of the special campaign. The other expenses of this department, as well as those of Publications, the Young People's Department, and the Shipping Department, were reduced. The cost of each of the missions appears in the printed tabulated statement. The total disbursements of the Board for the year, not including Mr. Rockefeller's gift, were $853,680.88.

COÖPERATING SOCIETIES

While the Board's fiscal year ends August 31, that of the three coöperating Woman's Boards ends October 31. Hitherto in our Annual Report

in stating the debt of our own Board it has been the custom to include as a part of our own Board's debt what might be due, August 31, from any of the Woman's Boards and from the Canada Congregational Foreign Missionary Society. These balances are really an asset of unquestioned value, and payment is assured. This year the balance due from the Woman's Board of the Interior, August 31, was $28,469.51, and from the Canada Congregational Foreign Missionary Society, $3,162.25 — in all, $31,631.76. Had these amounts been included, our debt would have been $117,049.15. Beginning with this year these balances have been treated as an asset in our accounts, and after having deducted them the present debt of our own Board is $85,417.39.

CONDITIONAL GIFTS

The plan of Conditional Gifts continues to gain in favor with the friends of the Board. It should be again stated that by this plan donors of such gifts receive during their lives an annual income, the amount depending upon the age of the donor when the gift is made. Thirty-three such gifts were received during the year, amounting in all to $53,110. The amount deducted from the fund, because of lapsed or waived conditions, was $7,770.16, and the Conditional Gifts Fund now amounts to $557,053.41, a net increase during the year of $45,339.84. Another fund of $30,000, kept separately but with conditions practically the same, makes the whole amount of such gifts now held as $587,053.41. One of the best indications as to the satisfaction with which the plan is regarded by those who have tried it is that a large increase to the fund has come from previous donors. Our records show that one donor has made twelve such gifts, two others eight gifts each, and four others six gifts each.

OTHER FUNDS

The increase in the Twentieth Century Fund during the year was $6,821.46, and the fund is now $142,999.76. While this fund is much less than originally contemplated, and while it is hoped that it may be added to from time to time by special gifts, yet it is believed that it is possible to make the fund effective even with the present amount, thereby accomplishing to a large extent the purpose for which it was originally designed. It is expected that it will be used as the basis for the equalization of legacies the coming year.

The Mrs. D. K. Pearsons Memorial Fund of $50,000 was received from Dr. D. K. Pearsons, Hinsdale, Ill., the income to be used for Anatolia College.

The Orilla C. Kellogg Fund of $19,906 was received from the estate of Orilla C. Kellogg, Elkhart, Ind., the income to be used in supporting and educating native children in foreign lands.

The Clark Fund of $1,000 was received from a friend in Massachusetts, the income to be used for the support of a native preacher in India.

The Amherst College Neesima Fund amounts now to $1,501.08.

The Porter Scholarship Fund of $3,000 has been received from the estate of Mrs. C. L. A. Tank, Fort Howard, Wis., the income of $1,000 to be used for pupil in Porter Academy, the income of $1,000 for the medical department of Union College, Peking, and the income of $1,000 for the Woman's Union College, Peking.

SUMMARY OF EXPENDITURES

Cost of Missions

Mission to West Central Africa	$21,795.81	
Mission to East Central Africa	10,431.08	
Zulu Mission	33,610.08	
Mission to European Turkey	38,870.93	
Mission to Western Turkey	103,103.72	
Mission to Central Turkey	44,655.29	
Mission to Eastern Turkey	43,574.17	
Marathi Mission	90,740.99	
Madura Mission	62,637.62	
Ceylon Mission	11,704.14	
Foochow Mission	51,611.43	
South China Mission	7,621.84	
North China Mission	67,743.12	
Shansi Mission	9,353.15	
Mission to Japan	89,648.87	
Hawaiian Islands	350.00	
Micronesian Mission	24,872.32	
Mission to Mexico	25,149.11	
Mission to Spain	19,056.91	
Mission to Austria	10,196.71	
Philippine Islands Mission	1,803.69	
		$768,530.98

Cost of Agencies

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	$31,835.04	
Young People's Department	5,940.54	
		$37,775.58

Cost of Publications

Missionary Herald (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)		$9,808.93	
Less amount received from subscribers	$2,808.77		
and for advertisements	1,725.20		
From income of *Missionary Herald* Fund	103.60		
		4,637.57	
			$5,171.36
Expenses of preparation of History of American Board	$2,054.25		
All other publications	3,795.01		
		$5,849.26	
Less amount received from sales		114.32	
		5,734.94	
			$10,906.30

Cost of Administration

Department of Correspondence	$14,034.57	
Treasurer's Department	9,956.93	
New York City	2,544.94	
Miscellaneous items (including rent of "Missionary Rooms," furniture and repairs, electric light, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates),	9,931.58	
		$36,468.02
Debt September 1, 1905		176,527.91
Total		$1,030,208.79

RECEIPTS

Donations, as acknowledged in the *Missionary Herald*	$767,833.71	
Legacies, as acknowledged in the *Missionary Herald*	124,145.17	
Interest on General Permanent Fund	21,180.76	
		$913,159.64
Balance due August 31, 1906, from W. B. M. I.		28,469.51
Balance due August 31, 1906, from Canada Cong. F. M. Society		3,162.25
Balance at debit of the A. B. C. F. M. August 31, 1906		85,417.39
		$1,030,208.79

Letters from the Missions

Spanish Mission

THE EVANGELICAL WORK

MR. GULICK in reporting the work of the year says: —

"The event of the year which has most markedly given impulse to the religious question was the marriage of the young king in the month of May to the English princess, Victoria Eugenia. Unquestionably the general feeling in Spain on the part of Catholics, as well as Protestants, is that, whatever the formulas of renunciation may have been, or whatever the queen's personal acts may be — unless they should be those of cruel fanaticism, which is not at all to be expected — the king's alliance with that historical Protestant family, court, and people will have a liberalizing effect on Spanish sentiment and life.

"In this connection we may cite an episode regarding the work in Bilbao that illustrates the increasing boldness in the expression of sentiments favorable to evangelical thought and teaching. In the month of January of the present year, the city government of Bilbao inaugurated a statue to the memory of one of her eminent citizens, who during the last century acquired wide fame as a writer and a poet. The mayor of the city sent out invitations to the directors of all the schools, inviting them to make a selection of their pupils who would form part of the grand chorus of children who would sing certain songs on the occasion, and the director was invited to accompany the scholars of his selection. In the course of carrying out this plan the pastor of Bilbao received several courteous communications from the mayor, always addressing him as the 'Director of the Evangelical Schools of Bilbao.'

"But thinking to win credit by a sectarian campaign, a deputy representing Bilbao in the National Congress interpolated the lower house of parliament respecting the indignity that the mayor of Bilbao had perpetrated on the religion of the state. The prime minister immediately replied to the question, and stated in the clearest terms that the central government would unhesitatingly and completely sustain the mayor of Bilbao in the faithful and patriotic fulfillment of his duties on that occasion and in his refusal to make any distinctions of religion or of faith in the useful work being done by all the teachers of the city, and that while he remained the head of the government the country could be assured that in no place and on no occasion should such distinctions be made.

"While of course it cannot be expected that on every occasion this broad-minded and patriotic stand will be maintained by all in authority, these incidents and these words unquestionably represent a growing spirit of wise and healthful liberality on the part of many influential men in Spain. And what are the influences that are bringing about this liber-

alization of Spanish public sentiment? Certainly no careful observer of the course of events during the last thirty years will deny that the presence in the country of the Protestant element, with its churches, schools, colporters, evangelists, and other organized activities, is to be credited in large part with the keeping before the country and the government the question of freedom of conscience and the liberty of worship. And it is precisely this subject, with its various relations to marriage, baptisms, burials, the Vatican, the Concordat, and so forth, that is most occupying public sentiment this very day. And it is a satisfaction to feel that the mission of the American Board, the only occupant, in the evangelical sense, of a large part of the north of Spain, holds a conspicuous place in this great question of the last and the present generations."

Mr. Gulick follows with a detailed report of the different stations of the mission, referring first to Santander, in which new premises have been occupied, naturally producing a favorable effect upon all that community. The schools are limited in the number of pupils only by the limitations of space. Reference is made to the death of Rev. E. deTienda, an able evangelical pastor whose services since 1878 as pastor, preacher, and educator have been most valuable. At Bilbao one of the attractive features is the use made in the church and in Christian Endeavor work of the musical talents of the young people. Among the mines of Bilbao the people have maintained their reading and study of the Bible, and are always ready to welcome the pastor or an evangelist. And from this town many evangelical workers have gone into Spain and South America.

At Logrono the evangelist teacher was preaching three times a week and conducting Bible classes, while devoting six hours a day to the duties of the school. And here, as in Pradejon, the schools have become an integral part of the evangelistic work. At Zaragoza the attendance at the regular preaching service has been larger than during any recent years, and strangers are often seen in the audience.

Mr. Gulick also refers to an interesting evangelical work developing in a village up in the Aragonese Pyrenees near the French frontier. People from this village have passed over into France, and are exerting good influence there.

CHRISTIAN ENDEAVOR — THE INTERNATIONAL INSTITUTE

MR. GULICK writes:—

"Another year of work has only added proof to the usefulness of this organization, which has now become not only an essential part of the church life at the various stations of the mission of the American Board, but has been adopted by other missions, with the result that today there are in Spain forty-nine societies with 1,311 members. The unanimous testimony of those who have adopted this method is that no other system of work that they have tried hitherto has been so successful in developing the activities of all classes of the church. It is worthy to be repeated that it is evident to all that this result would never have been attained without the help of the monthly illustrated paper, *Esfuerzo Cristiano*, which is the property of the mission and is admirably edited by the eldest son of the pastor at Zaragoza, who is also the secretary of the Spanish Union.

"It is pleasant to record the good work of the International Institute during another year. The high standing that the Institute has secured in years past in the governmental schools, with which twenty-two Institute pupils were affiliated for the purpose of examination, was fully maintained by the examinations in June of the present year. There were 106 separate examinations. Of these, in fifty-five the highest mark, *sobresa-*

liente, was given, and twenty-nine *notable*. There were sixteen *aprobado* and no *suspenso*, and six entrance examinations. Besides these they received three *Matriculas de Honor*, which entitle them the same number of free examinations the next year, and which is considered no small honor.

"It hardly needs to be said that there was no slight care and responsibility in the housing and maintenance of this family of some eighty persons, including the fifty-eight in the boarding school. During the year eight of the pupils united with the churches in Madrid on confession of faith.

"Various minor causes have interposed to prevent as rapid progress towards the completion of the new building as would have been desired. The main entrance and the principal floor are nearly completed, and a careful study is now being made as to utilizing the balance of unexpended funds so that certain parts of the building may be put to advantageous use as soon as possible, and no expense be made beyond the exact amount of money in hand."

Foochow Mission

THE PLEA OF A NATIVE PASTOR

AMONG these letters from the missions we give a communication from Pastor Chang Hu-ch'ing, whose impressive pleading, in view of the needs of the foreign field, will surely deeply interest our readers. It is addressed to the Prudential Committee, and is as follows:—

"Your servant's place is in the Shao-wu field, where there is a great harvest but few workers. This you are already well aware of, and need not that your servant repeat it to any extent. But two places most short of workers are the Iong-k'ao and Kien-nen branches. They hunger and thirst most exceedingly. The one *parish* of Iong-k'ao includes the counties of Tsiong-lo, Shuin-ch'ang, Nan-p'ing, Savien, and also Eu-nin, covering a field with a diameter of over three hundred li (100 miles). There are sixteen places where we already have churches established, twenty other places where we frequently have services; but of preachers there are only ten. The churches and preaching places in charge of these ten men are twenty, thirty, forty, and fifty li apart. In this region all the people are beginning to get a knowledge of the truth. They know the benefits of our religion, and very many have their hearts turned towards the truth; not as formerly do they look upon it, askance. From everywhere many come to the chapel who urgently request us to establish a church in their town. But, alas! one person cannot look after so many; not even has he leisure to receive and talk with them. So they sorrowfully return to their homes. Such is the state of the work in the Iong-k'ao field.

"The places which surround Kien-nen are in a still worse plight. Why? Because there is only one preacher for two churches, besides two or three other centers where services are held; and these are all distant from each other, thirty and forty li. With only one man to look after it all, he is constantly hurried and overtaxed. As in the Iong-k'ao field, so also in the Kien-nen field, the people are already attracted to the truth; but the Shao-wu station has no strength to send more help. What can it do? This is the state of affairs in the Kien-nen field. The work in the fields about the Shao-wu, Kuong-ts'a, and T'ai-nen centers is also much like this.

"The work of the entire Shao-wu station is found in the three prefectures of Shao-wu, Kien-nen Fu, and Ien-p'ing, and takes in nine large counties. Of regular preaching places there are fifty. Of foreign missionaries there are only three, Dr. Walker, Mr. Storrs, and Dr. Bliss, one of whom is aged, one lately arrived,

and one a doctor, who, besides the evangelical work, have charge of day schools, preparatory schools, and medical work. The things for them to look after are as numerous as porcupine quills, so that day and night they have no leisure. Working thus they will become worn-out and sick. But to my mind for them to be wearied to the point of sickness in the midst of such a tremendous field, with so few workers, is a small thing compared to several millions of souls sinking *down*, waiting to be saved. Because of this, for the last few years the visiting of the work in the five centers has been forced upon your servant. At best I can visit all only twice a year; and for one circuit I must travel over two thousand li, or over four thousand li (about 1,500 miles) in one year. This must all be done on foot, as funds are too short to afford other means. Alas! your servant is over fifty years old, and each succeeding year has less strength. Old and decrepit, how can he long keep up this constant trudging?

"We beg you to take to heart the bitter sorrows of the Shao-wu station, and pray for us to the Lord of harvests to send forth laborers to work in his field. And we beg you to *make* a way to send out three or four new families for the Shao-wu work, and also *plan* to let us have a little more money to carry on the work and save us in our sore strait, for 'our eyebrows are scorching.' Do not look lightly upon Shao-wu.

"When now there is not enough money to teach new theologs, this is a most bitter sorrow. Also your servant knows that your missionaries are exceedingly zealous. Their clothes and food grow poorer that they may make up the deficits; and yet there still is not enough. But day and night they must plan till there is no way to turn. Also the Chinese preachers are cut short more than they can bear. The field is great, the work urgent, our clothes and food insufficient for daily needs. If it were not for the Holy Spirit how could we bear to be thus straitened, and yet exert our full strength? Thanks be to God that we of Shao-wu have such missionaries and such preachers! We cannot but continuously praise God.

"Alas, that the deputations who have been sent over to see the work should never have *willed* to come further than Foochow, and have not even come to Shao-wu for the shortest visit. This is most reproachful. . . . Since soon you are to appoint a deputation to overlook the work, then we would presume to drag them to Shao-wu for a visit. Do not be stingy of your steps.

"Begging you to look upon your servant's sorrowful heart and accept what he has said, reverently he presents this petition and devoutly invites your peace."

South China Mission

A PERMANENT CHURCH HOME AT CANTON

MR. NELSON, writing from Canton in September, says: —

"Thirteen years ago last January a Chinese house was rented in Canton for church purposes. In this rented place we received our first convert, and after a few years we organized a church. In time the place proved too small and we began to realize more and more that it was unsuitable as well, and so we began to collect money for a new building. On a five years' installment plan about $1,500 (silver) were subscribed, but it was ordained that we were not to wait that long. Circumstances compelled us make haste.

"In January of this year the landlord notified us that he wanted his house for his own family, and we at once prepared to move out. With less than $1,000

(silver) on hand we were hardly ready to buy, and renting again did not seem wise. After consultation and prayer we decided to buy a large house, well situated, and trusted that the Lord would raise up friends for us, and he has not disappointed us. Our own people in Canton gave, many of them, according to their ability. Christians from other denominations in Canton came to our aid quite cheerfully. We ourselves put in what we had, and the Sunday school of the Second Congregational Church, Oak Park, Ill., sent us $1,500 (gold). By May 23 we had possession. In two weeks we had begun to repair the building, and by July 14 we had an audience room 30 x 60 feet ready, also three Sunday school rooms. The cost of the building was $4,000 (gold). We spent about $400 (gold) for repairs. Our present indebtedness is about $1,000 (gold).

"On July 14 we held our dedicatory service, when Christians from all denominations met with us and rejoiced with us over our permanent home. There were about five hundred present, and the place was full to overflowing. The addresses were enthusiastic; the songs in English and Chinese sung by the girls from the Ruth Norton Girls' School were inspiring. Although the weather was intensely warm the interest did not lag, even though the service lasted for two and a half hours. There were fully as many women as men in the congregation, and this is a most hopeful sign for Christianity in China.

"The following day was the Sabbath. As we had been scattered for about six months since giving up our rented location, we had decided to celebrate the Lord's Supper. Much to our surprise the church was again filled, there being even more women present that day. Doubtless many came from curiosity, but the majority listened well.

"We received six adults into full membership and baptized two infants of Christian parents. It was a day long to be remembered.

"We are now prepared to do better work than ever, trusting in the Lord for strength. Our Bible-woman has her home in the building, and has a parlor where she can receive women. We have put in ten electric lights in the building, and are to have evening meetings three nights a week. We had hoped to open a school for boys in an old building in the rear, but found it so poor that it is being torn down and the space, 40 x 40 feet (about), left open till money can be raised for a new and modern building. In securing this permanent site we feel that a step has been taken to strengthen the work of these thirteen years."

Japan Mission

SUMMER CONFERENCE AT MAEBASHI

UNDER date of August 26, Mr. Pedley reports a Summer Conference: —

"Last month, beginning on the 26th and continuing till the 29th, we conducted a small summer school in the Maebashi church building. Drs. Iny and Oltmans, of the Christian and Presbyterian missions, respectively, kindly helped us out with addresses upon 'The Struggle for Existence' and 'Character'; and on the Japanese side we had a fine lecture on Ibsen's 'Brand,' an interesting talk on 'The Religious Teaching to be Obtained from a Study of Water,' and, in addition, lectures by Yamamuro, of the Salvation Army, and Matsumura, one of Japan's well-known Christian writers. Admission was by ticket — thirty sen for the whole course, and ten sen for each session. The rain poured down continuously day and night, but to our surprise we had an average audience of 120, and at the last two sessions 150 each. Everybody was delighted with the course, and all are eager for something similar next year. Inquirers are springing up continuously, so that Mr. Hori and the young

theological student with him are as busy as can be.

"One pleasant feature connected with the school has been the interest shown by educational men. Just after the meetings had finished, a large number of school-teachers came to town for their educational summer school, and many of them expressed great disappointment at being too late for the religious meetings. A frequent remark was that they were hungering for talks upon spiritual themes. Next summer the convenience of these men will be considered when arrangements are being completed."

MISSIONARIES' VACATION

"Our summer in Kamizawa has been exceedingly pleasant and helpful. Some 800 foreigners are here, and the social life is a rare treat to most of us. A new auditorium, seating over four hundred, has been built and paid for, and on Sunday mornings and at vesper services the place has been full. At the Episcopalian church another 150 also assemble for worship. Our tennis club has 150 members, and four courts are going morning and afternoon. For two weeks a tournament was on, and as afternoon tea was served during that time the pavilion became a great social center. Every Tuesday evening we have had a free concert and entertainment, and nothing has been so popular. We have some fine elocutionary and musical talent among the 800, and it has been unsparingly devoted to the entertainment of a crowded audience. Besides the above, there have been at least two lectures a week on all kinds of subjects, committee meetings, mission meetings, Student Volunteer gatherings, etc., almost *ad nauseam*. My part so far has been an address to the Student Volunteers and interpreting two lectures by Mr. Matsumura on Count Katsu, the leading spirit in the Revolution of 1868. Excursions, picnics, etc., fill up what remains of the time. A Mr. Ellis, sent out by the Associated Press to make an all-around-the-world tour of missions, has been with us this month, and has given one or two very helpful talks on things American. I have secured him for a talk at Maebashi on September 11."

Micronesian Mission

FROM THE MARSHALL ISLANDS

Dr. Rife has gone with some of his pupils, who had been with him on Kusaie, to their homes in the Marshall group for the purpose of testing the matter of continued residence on one of those islands. It will be seen that, while touring through the group on a vessel, which he has chartered, he is hoping to find a suitable place where the training school for the Marshall Islands can be successfully reëstablished. Writing at sea, near Jaluit, July 13, Dr. Rife says: —

"The Catholics have recently established a station at one of our islands where they have absolutely no adherents, and, if I am not misinformed, will soon open another. We now have them on four different islands of the Marshall group, and twenty-eight in number, I think. If you knew the baseness of the reports which they circulate, you would not wonder that we are anxious to get into closer touch with the people.

"I have chartered the small schooner *Mercur*, and visited as many islands as possible before the return of the *Germania* from Sydney. I have visited thirteen islands, and there remain but six besides Nauru. The islands which I have not visited have a population of less than 1,200, which is equaled or exceeded by each of the three largest islands visited. So you see the great majority of the people have been reached. I have also made use of an opportunity to send to the teachers on the remaining islands some of the most necessary goods, and

will be able to send the remainder required, provided it is not possible for me to reach them at a later date. I hope to find time to write more concerning the tour made. I inspected a piece of ground on Mejuro which will make a capital location for our schools, and which the chiefs are very willing to allow us to occupy; in fact, they have for several years past been urging us to come."

Notes for the Month

ARRIVALS IN THIS COUNTRY

September 23. At Boston, Rev. and Mrs. James C. Dorward, of the Zulu Mission.

ARRIVALS ABROAD

July 25. At Van, Dr. and Mrs. George C. Raynolds, after several months' vacation in Europe.

September 17. At Yokohama, Japan, Miss Fanny E. Griswold.

DEPARTURES

September 20. From Boston, Dr. and Mrs. William Cammack, to join the West Central African Mission. (See page 525.)

October 4. From San Francisco, Mrs. M. L. Stimson, returning to the Micronesian Mission.

October 6. From Boston, Mrs. E. D. Harding, Miss Mary B. Harding, and Miss Esther B. Fowler, returning to the Marathi Mission. (See page 527.)

October 12. From San Francisco, Miss May N. Corbett, to join the North China Mission. (See page 525.)

October 19. From New York, Rev. and Mrs. Stephen vR. Trowbridge, to join the Central Turkey Mission. (See page 526.)

October 20. From New York, Rev. Drs. C. C. Creegan and A. N. Hitchcock, on a world tour of the missions of the Board. (See page 522.)

MARRIAGES

September 12. At Iowa City, Io., Dr. William Cammack and Miss Libbie Seymour, M.D.

The marriage of Miss Sarah P. Judson, of the Marathi Mission, to Rev. Henry A. Kernen, of the American Presbyterian Mission, took place on July 25 and not July 4, as previously reported.

Donations Received in September

NEW ENGLAND DISTRICT

Maine

Bangor, 1st Parish ch., toward support missionary, 75; Central Cong. ch., for do., 75; Hammond-st. Cong. ch., for do., 75,	225 00	
Kennebunkport, Cong. ch.	5 25	
Otisfield, Cong. ch.	7 00	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 750; State-st. ch., 217.50, and guild, 4.50, all for work, care Rev. R. A. Hume,	972 00	
Waterford, 1st Cong. ch.	38 19	
Windham, 1st Cong. ch.	6 15	1,253 59
Legacies.—Bangor, Geo. E. R. Burpee,		3,719 00
		4,972 59

New Hampshire

Greenland, Friend,	20 00	
Hill, E. H. Catlin,	7 60	
Keene, 1st Cong. ch.	25 00	
Manchester, 1st Cong. ch., 91.31; So. Main-st. Cong. ch., 25,	116 31	
Somersworth, Cong. ch. and Sab. sch.	36 35	
West Lebanon, Cong. ch.	10 09	
——, Friend,	25 00	240 35

Vermont

Corinth, 1st Cong. ch.	15 25	
East Braintree and West Brookfield, Cong. ch.	16 00	
East Brookfield, Cong. ch.	8 45	
East Corinth, Cong. ch.	11 50	
Fair Haven, 1st Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	38 20	
Franklin, Cong. ch.	5 77	
Georgia, Cong. ch.	6 00	
Granby and Victory, Cong. ch.	6 00	
Jamaica, Cong. ch.	8 50	
McIndoe Falls, Cong. ch.	9 63	
Marshfield, Cong. ch., toward support Rev. J. X. Miller,	10 00	
Newbury, 1st Cong. ch., toward support Dr. C. W. Young,	41 07	
West Brattleboro, Cong. ch.	20 04	
Westminster West, Cong. ch.	6 34	
Williamstown, Cong. ch.	13 39	216 14
Legacies.—Dorset, Mrs. Marcia B. Fuller, by Levi G. Kingsley, Ex'r,		237 50
		453 64

Massachusetts

Andover, Thaxter Eaton,	1 00	
Beverly, Washington-st. Cong. ch.	5 00	
Blandford, 2d Cong. ch.	1 50	

Boston, Eliot Cong. ch. (Roxbury), M. M. T., 100; Walnut-av. ch. (Roxbury), 47.05; Winthrop ch. (Charlestown), 20.88; Miss C. B. Clark, 2; H. P. C., 200, 369 93
Chelsea, Miss A. L. Mason, 1 00
Dedham, M. C. B. 100 00
East Charlemont, Cong. ch. 8 46
Edgartown, Cong. ch. 32 00
Fall River, Fowler Cong. ch. 1 00
Hanover, 2d Cong. ch. 18 00
Holbrook, Winthrop Cong. ch. 10 00
Leominster, North Cong. ch., 13; Francis A. Whitney, 15, 28 00
Lincoln, 1st Cong. ch. 145 00
Longmeadow, Cong. ch. 11 03
Lynn, 1st ch. of Christ, 13; Central Cong. ch., 2, 15 00
Malden, 1st Cong. ch. 200 00
Marshfield, 1st Cong. ch. 14 92
Millbury, 1st Cong. ch. 84 46
Monterey, Cong. ch. 2 00
Newbury, 1st Cong. ch. 30 13
Newton, Eliot Cong. ch. 86 00
Newton Center, 1st Cong. ch. 104 44
Northampton, Mrs. Frances Kneeland, 5 00
Northbridge Center, Cong. ch. 30 00
North Brookfield, 1st Cong. ch. 5 00
Reading, Cong. ch. 50 00
Rowley, Cong. ch. 12 50
Salem, Tab. Cong. ch., toward support Rev. D. S. Herrick, 16 40
South Hadley, Cong. ch. 37 00
South Royalston, Friend, 10 00
Springfield, 1st ch. of Christ, 100; Olivet Cong. ch., 15.25; S. C. Burnham, 5, 120 25
Upton, 1st Cong. ch. 7 20
Uxbridge, 1st Evan. Cong. ch. 15 93
Warwick, Cong. ch. 2 00
Waverley, Cong. ch. 26 67
Wellesley, Miss E. D. Hubbard, for Station Plan, 60 00
West Somerville, Cong. ch. 50 60
West Springfield, 1st Cong. ch. 8 00
Williamstown, Williams College, Class of 1892, of which 100 from Henry S. Ludlow and 100 from Wm. R. A. Wilson, all toward support Rev. Geo. Allchin, 300 00
Worcester, Piedmont Cong. ch., of which 130 toward support Rev. and Mrs. J. B. McCord, 162; Endeavorer, 2, 164 00—2,189 42

Legacies.—Andover, Edward Taylor, by Oliver B. Taylor, Ex'r, add'l, 115 01
South Sudbury, John B. Goodnow, by C. W. Goodnow, Ex'r, 1,000 00
Williamstown, Mrs. Cornelia A. Allis, by Rev. John W. Lane, Ex'r, 750 00—1,865 01

4,054 43

Young People's Societies

Vermont.—McIndoe Falls, Y. P. S. C. E., toward support Rev. and Mrs. C. K. Tracy, 5; Newbury, 1st Y. P. S. C. E., toward support Dr. C. W. Young, 10, 15 00
Massachusetts.—Boston, Highland ch. Y. P. S. C. E. (Roxbury), toward support Dr. W. T. Lawrence, 25; Leominster, Y. P. S. C. E., 32; Northbridge Center, do., toward support Geo. M. Newell, 5, 62 00
Rhode Island.—East Providence, Hope Y. P. S. C. E. 7 00

84 00

Sunday Schools

Vermont.—Newbury, 1st Cong. Sab. sch., toward support Dr. C. W. Young, 4 43
Massachusetts.—Lynn, Central Cong. Sab. sch., 14.42; Pittsfield, Pilgrim Memorial Cong. Sab. sch., 5; Swampscott, 1st Cong. Sab. sch., for Japan, 2.69; Worcester, Adams-sq. Cong. Sab. sch., 10; do., Sunnyside Cong. Sab. sch., 2.50, 34 61

39 04

MIDDLE DISTRICT

Connecticut

Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 56 60
Derby, Miss Grace A. Child, for Station Plan, 60 00
Griswold, Mrs. F. E. Allen, 3, and Miss Mary Kinney, 20, 3 20
Haddam Neck, Cong. ch. 3 50
Hartford, H. S. K. 10 00
Litchfield, Friend, 15 00
Lyme, Grassy Hill Cong. ch., G. F. W. 2 00
Middlebury, Cong. ch. 28 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 21 88
New Canaan, Cong. ch. 46 50
Northford, Cong. ch. 5 00
North Madison, Cong. ch. 14 63
Norwich, Miss Ellen Meech, 100 00
Plainfield, Cong. ch. 7 60
Ridgebury, Cong. ch. 6 50
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 19 81
Simsbury, R. A. Smith, 5 00
South Windsor, 1st Cong. ch. 29 25
Stanwich, Cong. ch. 2 50
——, Friend, 10 00—446 97

Legacies.—Cornwall, Silas C. Beers, add'l, 1,266 40
Lyme, Harriet H. Matson, by Charles A. Terry, Ex'r, add'l, 500 00—1,766 40

2,213 37

New York

Angola, Miss A. H. Ames, 5 00
Canaan Four Corners, Cong. ch. 7 92
Claverack, Elsie Crane Porter, 10 00
New York, Miss C. C. Noyes, 20 00
Riga, Cong. ch. and Sab. sch. 5 00
Schroon Lake, E. C. M. and L. S. M. 2 00—49 92

New Jersey

Jersey City, Elijah S. Cowles, 10 00
Westfield, Cong. ch., Secretaries' tour, 25 00—35 00

Pennsylvania

Ardmore, Miss Mary N. Thompson, 2 00
Scottdale, Helen C. Osterhout, 15 00—17 00

Ohio

Cleveland, Plymouth Cong. ch. 50 00
Eagleville, Cong. ch. 4 00
New London, Friend, 15 00
Norwalk, 1st Cong. ch. 4 06
Olmstead Falls, Cong. ch. 2 00
Richmond Center, Mr. and Mrs. E. L. Morris, for China, 5 00
Toledo, Washington-st. Cong. ch. 7 36—87 42

Florida

Philips, Cong. ch. 7 50

Young People's Societies

District of Columbia.—Washington, 1st Y. P. S. C. E., for Mt. Silinda and Harpoot, 40 00
Ohio.—Saybrook, Mission Band, 2.86; Toledo, Birmingham Y. P. S. C. E., toward support Rev. and Mrs. J. H. Dickson, 25, 27 86

67 86

Sunday Schools

Connecticut.—Haddam, Cong. Sab. sch., 6; Suffield, Cong. Sab. sch., 15, 21 00
New York.—Gasport, Cong. Sab. sch., 3.84; Jamestown, 1st Cong. Sab. sch., for Shao-wu, 15; Prospect Cong. Sab. sch., 2.35; Sherburne, 1st Cong. Sab. sch., 24.72; Spencerport, Cong. Sab. sch., 5, 50 91
New Jersey.—Plainfield, Cong. Sab. sch. 15 00
Pennsylvania.—Mahanoy City, Welsh Cong. Sab. sch. 2 34

OHIO.—Conneaut, Cong. Sab. sch., 10; Toledo, Central Cong. Sab. sch., 35.34, 45 34

134 59

INTERIOR DISTRICT

Alabama

Dothan, Newton Chapel, 1.50, and Friend, .75, 2 25

Texas

Dallas, Cong. ch. 8 00

Illinois

Batavia, Cong. ch.	15 12	
Bondville, Wm. H. Scott,	10 00	
Chandlerville, Cong. ch.	30 00	
Chicago, So. Cong. ch., 68.77; Union Park Cong. ch., 25; 1st Cong. ch., 18.93; Bowmanville Cong. ch., 16.30,	129 00	
Glencoe, Cong. ch.	35 50	
Granville, Minnie J. Morrison,	5 00	
Hampton, L. F. Baker,	5 00	
La Grange, 1st Cong. ch.	1 00	
La Harpe, Cong. ch.	15 35	
Lee Center, Cong. ch.	6 35	
Lyonsville, Cong. ch.	16 10	
Maywood, South Cong. ch.	2 05	
Oak Park, 1st Cong. ch., 20; 3d Cong. ch., J. E. Brown, toward support Dr. W. A. Hemingway, 10,	30 00	
Pittsfield, 1st Cong. ch.	31 05	
Plymouth, Cong. ch.	4 00	
Princeton, 1st Cong. ch.	33 55	
Roseville, Cong. ch.	24 60	
Seward, 1st Cong. ch.	13 00	
Wilmette, Cong. ch.	42 00	
Woodburn, Cong. ch.	20 30	468 97

Michigan

Ann Arbor, Friend,	10 00	
Breckenridge, Cong. ch.	10 92	
Columbus, Cong. ch.	4 00	
Hopkins, 2d Cong. ch.	25 00	
Mackinac Island, Cong. ch.	18 73	68 65

Wisconsin

Cumberland, 1st Cong. ch.	8 64	
Fort Atkinson, Cong. ch.	13 14	
Grand Rapids, 1st Cong. ch.	7 00	
Hayward, Cong. ch.	2 00	
Nekoosa, Cong. ch.	4 21	
New Richmond, Cong. ch.	16 00	
Plymouth, Cong. ch.	13 53	
Port Washington, Cong. ch.	6 93	
Token, Cong. ch.	3 00	
Union Grove, Cong. ch.	18 60	
Wauwatosa, Cong. ch., 78.04; Friend, 5,	83 04	176 09

Iowa

Almoral, Cong. ch.	10 85	
Bear Grove, Cong. ch.	5 00	
Belmond, Cong. ch.	13 50	
Buckeye, Cong. ch.	1 00	
Des Moines, Greenwood Cong. ch.	15 58	
Eagle Grove, Cong. ch.	40 00	
Earlville, Cong. ch.	12 00	
Emmetsburg, 1st Cong. ch.	23 00	
Garner, Cong. ch.	31 70	
Grinnell, Mrs. K. C. Clement,	1 00	
Harmony, Cong. ch.	2 50	
Jackson, Cong. ch.	5 00	
Keokuk, Cong. ch.	77 12	
Letts, H. Lieberknecht,	10 00	
New Hampton, Ger. Cong. ch.	5 00	
Riceville, 1st Cong. ch.	19 65	
Victor, Cong. ch.	13 10	
Webster, Cong. ch.	2 15	288 15

Minnesota

Cannon Falls, Agnes A. Smith,	1 00	
Granada, Cong. ch.	7 00	
Minneapolis, Lyndale Cong. ch., 9; Union Cong. ch. (St. Louis Park), 8.20; Union Cong. ch. (Edina), 2.50; Harrington Beard, 10,	29 70	
Morris, Cong. ch.	3 00	40 70

Missouri

Affton, Cong. ch.	4 00	
Sappington, Cong. ch.	5 50	9 50

North Dakota

Esmond, Peter Pottenger, 100 00

South Dakota

Canova, Cong. ch.	2 25	
Sioux Falls, 1st Cong. ch.	29 97	32 22

Nebraska

Crete, German Cong. ch.	5 00	
Franklin, Cong. ch.	8 80	
Indianola, Cong. ch.	29 85	
Leigh, 1st Cong. ch.	13 60	
Ogalalla, Cong. ch.	10 35	
Silver Creek, Cong. ch.	6 00	73 60

Kansas

Council Grove, Cong. ch.	30 00	
Diamond Springs, Cong. ch.	5 00	
Maple Hill, Cong. ch.	6 00	
Mound City, Cong. ch.	12 20	
Wabaunsee, 1st Cong. ch.	8 00	61 20

Colorado

Crested Butte, Cong. ch.	5 00	
Dallas Divide, Mrs. A. R. Brown,	1 00	
Trinidad, 1st Cong. ch.	2 75	8 75

Young People's Societies

ILLINOIS.—La Harpe, Y. P. S. C. E., 5, and Jun. Y. P. S. C. E., 1; Oak Park, 2d Y. P. S. C. E., toward support Rev. Alexander MacLachlan, 10; Waukegan, Y. P. S. C. E., 24,	40 00
MICHIGAN.—Columbus, Y. P. S. C. E., toward support Rev. L. O Lee,	5 00
MINNESOTA.—Granada, Y. P. S. C. E., 2, and Jun. Y. P. S. C. E., 1,	3 00
IOWA.—Des Moines, Plymouth Y. P. S. C. E., 6; Earlville, do., 5; Muscatine, South Side Y. P. S. C. E., 2; Sioux Rapids, Y. P. S. C. E., 5,	18 00
MISSOURI.—St. Louis, Y. P. S. C. E. of Union Cong. ch., toward support Rev. and Mrs. J. H. DeForest,	10 00
NORTH DAKOTA.—Amenia, Y. P. S. C. E.	2 04
NEBRASKA.—Exeter, Y. P. S. C. E., for Mt. Silinda, 15; Indianola, do., 10; Omaha, 1st Y. P. S. C. E., for Mt. Silinda, 11; York, do., toward support Rev. F. W. Bates, 10,	46 00
	124 04

Sunday Schools

ILLINOIS.—Batavia, Cong. Sab. sch., 4.38; La Harpe, do., 2; Oak Park, 1st Cong. Sab. sch., for *Morning Star* mission, 3,	9 38
MINNESOTA.—Barnesville, Cong. Sab. sch., 4.16; Freeborn, do., 2.60,	6 76
KANSAS.—Fairview, Plymouth Cong. Sab. sch.	5 00
	21 14

PACIFIC DISTRICT

Washington

Roy, Cong. ch., Friend, 25 00

Oregon

Forest Grove, Cong. ch.	17 02	
Portland, 1st Cong. ch., of which 80		

toward support Rev. and Mrs. Geo. W. Hinman, 148 02——165 04

California

Berkeley, 1st Cong. ch., of which Mrs. H. W. Blake, 100, 110 00
Croswell Springs, Rev. M. S. Croswell, 20 00
Glen Ellen, Cong. ch. 10 10
Los Angeles, 1st Cong. ch., Member orchestra class, 10 00
Niles, Cong. ch. 7 00
Oakland, Pilgrim Cong. ch. 5 00
Pacific Grove, Mayflower Cong. ch., Friend, 1 00
Pasadena, West Side Cong. ch. 115 05
San Diego, 1st Cong. ch. 350 00
San Francisco, Olivet Cong. ch. 6 70
Sunnyvale, Cong. ch. 25 00——659 85

Young People's Societies

California, Falk, Y. P. S. C. E., 5;
Oakland, 2d Y. P. S. C. E., 30, 35 00

Sunday Schools

Pacific Grove, Mayflower Cong. Sab. sch. 16 25

MISCELLANEOUS

Canada

Montreal, Mrs. Minnie W. Read, 10 00

MISSION WORK FOR WOMEN

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 110 00

From Woman's Board of Missions for the Pacific

Miss Mary C. McClees, Oakland, California, *Treasurer* 146 00

Additional Donations for Special Objects

New Hampshire. — Manchester, Happy Workers, for work, care Rev. J. P. Jones, 10; Newport, Cong. ch., for pupils, care Mrs. D. M. B. Thom, 20, 30 00

Vermont. — Georgia, Cong. ch., for work, care Rev. A. W. Clark, 6; Sherburne, Jun. Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 15; West Brattleboro, Mrs. W. H. Bigelow, for work, care Dr. G. C. Raynolds, 25, 46 00

Massachusetts. — Boston, Elbridge Torrey, for work, care Rev. Geo. D. Marsh, 250; do., M. M. and D. M. Shooshan, for Annie Tracy Riggs Memorial Hospital, 50; Brookline, Miss Grace Hopkins, for work, care Mrs. Alden H. Clark, 5; Canton, Cong. ch. Woman's Benevolent Union, for boys' school, care Rev. E. H. Smith, 10; Charlemont, 1st Y. P. S. C. E., for work, care Miss Annie H. Bradshaw, 16; East Northfield, through W. L. Moody, for theological school, Harpoot, 450; Melrose, 1st Cong. ch., Miss Helen L. Shepard, 10, and Mrs. E. H. Deering, 1, for work in Albania; Mill River, Y. P. S. C. E., for work, care Rev. L. S. Crawford, 12.50; Newburyport, Y. P. S. C. E. of Belleville ch., for work, care Rev. W. P. Sprague, 10; Newton Center, Joshua W. Davis, for scholarship, care Rev. E. C. Partridge, 30; Pittsfield, Mrs. M. C. Taylor, for pupil Jaffna College, 20; Shirley Center, Miss J. M. Burr, for Okayama Orphanage, 1; Stoneham, Friends, through M. A. P., for student, care Miss C. Shattuck, 15; Whitman, Cong. ch., for work, care Rev. E. Fairbank, 30; Worcester, Mrs. Daniel Merriman, for work, care Rev. G. D. Marsh, 50; do., Emily C. Wheeler, for work, care Rev. W. P. Clarke, 20, 980 50

Rhode Island. — Woonsocket, Mrs. A. W. Goff, through Miss E. M. Stone, for Collegiate and Theological Institute, Bulgaria, 50 00

Connecticut. — Haddam, Rev. E. E. Lewis, for work, care Dr. G. C. Raynolds, 15; New London, Mrs. J. N. Harris, for Adabazar ch., 1,000; Norwichtown, Friends, for boys' school, China, 5.50; Waterbury, Chinese Sab. sch., for work, care Dr. C. R. Hager, 60; W. Hartford, Chas. P. Day, for pupil, care Rev. R. A. Hume, 12; do., H. W. Wells, for do., 12; ——, Friend, for use Rev. B. K. Hunsberger, 300, 1,404 50

New York. — Deer River, Y. P. S. C. E., for St. Paul's Institute, 12.50; do., Jun. Y. P. S. C. E., for work, care Rev. T. D. Christie, 3; Jamestown, Cong. ch., through Miss E. M. Stone, for Thessalonica Agricultural and Industrial Institute, 67.79; do., 1st Cong. Sab. sch., for use Dr. Herbert Underwood, 83; New York, B. C., for work, care Rev. Wm. Hazen, 10; do., H. P. Stone, through Miss E. M. Stone, for Thessalonica Agricultural and Industrial Institute, 1, 177 29

New Jersey. — East Orange, Rev. D. Brewer Eddy, for Kodaikanal School, 515; Glen Ridge, Cong. Sab. sch., for native teacher, care Rev. T. F. Hahn, 31; Newark, W. J., for native helper, care Dr. T. B. Scott, 12, 558 00

Pennsylvania. — Philadelphia, J. H. Converse, for printing establishment, Samokov, 100; do., Rev. Lewis Bond, for work, care Rev. W. P. Clarke, 8.80, 108 80

Ohio. — Austinburg, Cong. ch. and Sab. sch., for work, care Dr. H. N. Kinnear, 12.65; Elyria, 1st Cong. ch., Mrs. S. H. Bowen, for work, care Dr. H. N. Kinnear, 5; Milan, Mrs. S. L. Adams, for pupil, care Miss E. R. Bissell, 20; Oberlin, Oberlin College, Class of 1893, for work, care Rev. F. B. Bridgman, 272; do., C. H. Browning, for work, care Rev. F. B. Bridgman, 2, 311 65

Maryland. — Baltimore, Miss H. L. Thomas, for pupil, care Rev. E. H. Smith, 10 00

North Carolina. — Wilmington, Margaret R. Nourse, for pupil, care Mrs. L. S. Gates, 15 00

Florida. — Fort McCoy, Amelia Kendall, for work, care Rev. W. P. Sprague, 10 00

Tennessee. — Jellico, Cong. Sab. sch., for use Rev. F. B. Bridgman, 2 50

Texas. — Paris, E. G. Frank, through Miss E. M. Stone, for Thessalonica Agricultural and Industrial Institute, 05

Indiana. — E. Chicago, Y. P. S. C. E., for work, care Rev. and Mrs. Thomas Gray, 8.25, and for work, care Rev. L. O. Lee, 8.25, 16 50

Illinois. — Albion, Cong. Sab. sch., for work in Shansi, 5; Chicago, Salem Cong. ch., for pupils, care Mrs. R Winsor, 3.75; do., Rev. G. S. F. Savage, for St. Paul's Institute, 25; do., A. N. Vartabedian, for student, care Rev. C. C. Tracy, 25; do., G. R. Moore, for work, care Dr. C. W. Young, 5; Downer's Grove, Cong. Sab. sch., class of Mrs. Chas. Reynolds, for native worker, care Rev. H. G. Bissell, 5; Dundee, Mrs. Mary Haeger and Thurselda Haeger, for work, care Dr. C. R. Hager, 100; Evanston, Miss Mabel Rice, for work, care Rev. S. C. Bartlett, 1; Lockport, Cong. ch. Miss. Soc., for hospital, care Miss Fidelia Phelps, 6; Oak Park, 1st Cong. ch., for boys' school, Ahmednagar, 6.37; do., 1st Cong. Sab. sch., for boys' school, Peking, 6.81, 188 93

Michigan. — Armada, Cong. ch., for work, care Rev. H. G. Bissell, 33.53; Bridgman, Y. P. S. C. E., for orphans, care Rev. L. O. Lee, 12.50; Detroit, North Cong. ch., for work, care Rev. H. G. Bissell, 31.76; do., do., Y. P. S. C. E., for do., 12; do.,

F. W. Chamberlin, for native helper, care Rev. J. H. Dickson, 30, 119 79

Iowa. — Dubuque, 1st Y. P. S. C. E., for native teacher, Marathi, 40; Maquoketa, M. B. Dana, for boys' school, Ing-hok, 5; Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 30; do., C. R. Tiebout, for work, care Rev. Robert Chambers, 10.50, 85 50

Nebraska. — Fremont, Miss M. Somers, through Miss E. M. Stone, for Collegiate and Industrial Institute, Salonica, 1; Indianola, Flora B. Quick, for work, care Rev. E. W. Ellis, 10, 11 00

Colorado. — Denver, James Carson, for native helper, care Dr. I. H. Curr, 50 00

Oregon. — Portland, A. M. Rockwood, for work, care Rev. G. G. Brown, 2 00

Washington. — Three Lakes, Cong. ch., for use Rev. F. B. Bridgman, 2 50

California. — San Diego, Susan E. Thatcher, for pupil, care Miss Ruth Bushnell, 25; San Francisco, Bethany Cong. ch. Miss. Soc., for pupil, care Rev. Wm. Hazen, 15, 40 00

Turkey. — Adana, Cong. Sab. sch., by Miss E. S. Webb, for work, care Rev. W. P. Sprague, 15.40; Smyrna, Miss Macallum, for pupils, care Rev. G. G. Brown, 10, 25 40

MISSION WORK FOR WOMEN

From Woman's Board of Missions

Miss Sarah Louise Day, Boston, *Treasurer*

For use of Mrs. Amy B. Cowles,	30 00	
For work, care Miss F. E. Burrage,	10 00	
For work, care Mrs. Edward Riggs,	40 00	
For work, care Miss C. E. Bush,	12 00	
For work, care Miss Belle Nugent,	20 00	
For use of Miss A. U. Hall,	25 00	
For work, care Mrs. C. A. Nelson,	4 00	
For work, care Miss Mary F. Long,	4 00	145 00

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For use of Miss E. M. Chambers,	50 00	
		4,440 91
Donations received in September,	11,960 11	
Legacies received in September,	7,587 91	
		19,548 02

Contributions for the Debt

Maine. — Bar Harbor, Jun. Miss. Soc., 10; Hallowell, Cong. ch., of which 2 from Rev. and Mrs. C. A. Wight, 14; Machias, Warren Hill, 5; Portland, Mrs. J. W. D. Carter, 5; "Birthday gift to one now departed," 5, 39 00

New Hampshire. — Boscawen, Miss S. E. Sawyer, 2; Claremont, Mary Page, to const. Mrs. Harriet P. Senter, H. M., 100; Derry, Central Cong. ch., 20.16; do., Central Y. P. S. C. E., 5; Exeter, Phillips ch., Friend, 5; Lyndeboro, Cong. ch., 2 25; Nashua, Mrs. Geo. Turner, 2; Nelson, Cong. Sab. sch., 4; New London, Friend, 10; Portsmouth, Mr. and Mrs. E. P. Kimball, 100; Salisbury, Friend, 5; Wilton, 2d Cong. ch., to const., with previous donations, Bertha L. Blood, H. M., 3.65, 259 06

Vermont. — Brownington and Barton Landing, Cong. ch., toward support Rev. Robert Thomson, 110; Burlington, L. B. Kelly, 2; do, Miss H. Wellman, 1; Newport, 1st Cong. ch., 17; St. Johnsbury, North Cong. ch., Arthur F. Stone, 10, 140 00

Massachusetts. — Amherst, 1st Cong. ch., Friends, 8; Auburndale, M., 1; Beverly, Sarah D. Cleaves, 5; Boston, Central Cong. ch., A. G. Stanwood, 100; do., Sab. sch. of Phillips ch. (South Boston), 25; do., Mrs. W. R. Nichols, 100; do., Ernest L. Miller, 50; do., Edwin P. Tripp, 5; do., Mrs. Joseph Ward, 5; do., M. L. Chamberlain, 1; do., Friends in Congregational House, 3; do., Friend, 1; Braintree, L. E. K., 10; Brockton, Waldo ch., David Bigney, 1; do., Friend, 5; Brookline, Friend, 10; Buckland, Mrs. C. H. Howes, 5; Cambridge, Pilgrim Cong. ch., 10; do., 1st (Prospect-st.) Cong. ch., Margaret B. Wellington, 10; Concord Junction, Wm. J. Batt, 5; Dalton, 1st Cong. ch., Frank H. Cleveland, 5; do., W. M. Crane, 500; Dedham, E. M. B., 30; East Charlemont, Cong. ch., 7; East Shelburne, Mary G. Davenport, 1; Fall River, Central Cong. ch., Friend, 100; Florence, 1st Cong. ch., G. H. Bliss, 5; Groton, Nellie M. Hill, 15; Gloucester, Martha N. Brooks, 5; Hanson, Cong. ch., 6; Holyoke, Mignon Talbot, 10; Haverhill, Riverside Cong. ch., 3; do., Friend, 5; do., Friend, 2; Housatonic, Cong. ch., 92; Lee, Cong. ch., X. Y. Z., 5; Lowell, Eliot ch., E. D. Chase, 5; Malden, Maplewood Cong. Sab. sch., 10; Marlboro, Cong. ch., Rev. A. H. Wheelock, 5; Millis, Friend, 100; Newton, M. G., 2; Newtonville, Central Cong. ch., 5; North Abington, through Rev. Geo. Benedict, 5; Northboro, Rev. and Mrs. A. D. Smith, 1; do., H. T. Smith, 1; Northampton, Edwards ch., Isaac Bridgman, 5; Petersham, Miss E. B. Dawes, 100; Rockland, D. E. Sheldon, 1; Shutesbury, Grandmother's bureau, 5; Somerville, Highland Cong. ch., 10; do., Broadway Cong. Sab. sch., 30; South Framingham, Grace Cong. ch., Friend, 5; Southampton, L., 5; Spencer, Mrs. S. A. Temple, 10; Springfield, H. W., 1; Taunton, Chas. M. Rhodes, 100; Waltham, 1st Cong. ch., Mrs. Harriet M. Bill, 25; Ware, East Cong. ch., S. A. Spooner, 10; do., Gamaliel Marsh, 10; Westboro, N. M. Eddy, 5; West Springfield, 1st Cong. ch., 8; Whitman, Cong. ch., 20; Winchester, Henry C. Ordway, 10; Worcester, Union Cong. ch., Member, 10; do., Thos. W. Thompson, 25; do., John C. Berry, 25; do., Mrs. C. H. Wheeler, 5; ———, T., 50; ———, Cash, 5; ———, Friend, 100; ———, Friend, 25; ———, Friend, 5; ———, Friend, 1, 1,896 00

Rhode Island. — Alton, Cong. Sab. sch., 2; Peacedale, R. J. Hazard, 50; Providence, Miss M. E. Salisbury, 5, 57 00

Connecticut. — Ansonia, A. F. Bromley, 10; do., A. Maud Barbour, 3; Bozrah, Y. P. S. C. E., 5; Bridgeport, Mrs. Chas. W. Hawley, 5; Burnside, A. B. F., 43.75; Cromwell, Cong. ch., Member, 5; Hanover, Cong. ch., 5; do., Miss Ruth Allen, 5; Hartford, Rev. and Mrs. J. H. Roberts, 5; Jewett City, Cong. ch., 1; Lebanon, Two friends, 30; Lyme, Grassy Hill Y. P. S. C. E., 10; Meriden, Rev. Geo. T. Washburn, 5; Middletown, Lucius R. Hazen, 1; Naugatuck, Miss S. D. Smith, 15; New Haven, Misses E. C. and S. L. Bradley, 100; do., S. E. C., 5; Newtown, Cong. Sab. sch., 15; Newington, Mrs. F. H. Belden, 10; do., Julia M. Belden, 5; New London, 2d Cong. ch., Mr. and Mrs. F. I. Wheeler, 10; do., Friend, 5; Norwich, 1st Cong. ch., Member, 5; do., D. H. Leavens, 2; do., B., 2; Seymour, Miss O. E. Hurlburt, 5; Southington, Julia Merrell, 5; Thompson, Martha M. Knight, 5; Waterbury, E. W. Goodenough, 10; West Hartford, 1st ch. of Christ, 15.35; Wethersfield, Cong. ch., Alice W. Warner, 5; Woodstock, 1st Cong. ch., 40.69; do., 1st Cong. Sab. sch., 30; ———, Friend, 200, 623 79

New York. — Brooklyn, Grace Clark, 2; Buffalo, 1st Cong. ch., Mrs. J. B. Squire, 10; Chas. Wilson, 5; F. W. Barrows, 2; Canandaigua, Mrs. M. H. Worthington,

5; Clifton Springs, Friend, 5; Fishkill-on-the-Hudson, M. T. K., 100; Haines Falls, Mrs. J. E. Tyler, 25; Lockport, East-av. Cong. Sab. sch., 20; New Haven, Cong. ch., toward support Rev. J. D. Taylor, 27.50; New Lebanon, Ellen C. Kendall, 4; New York, Thos. Y. Crowell, 50; do., F. C. Smith, 5; Oswego Falls, Cong. ch., 1.75; Oxford, Cong. ch., 16; Smyrna, Cong. ch., 10; ——, Friend, 1, 289 25

New Jersey. — Englewood, Ruth P. Ward, 5; Newark, Caldwell Morrison, 5, 10 00

Pennsylvania. — Philadelphia, Miss M. F. Stone, 1 00

Ohio. — Akron, W. W. Alexander, 5; Cleveland, Hough-av. Cong. ch., S. L. Chaffee, 22; Gustavus, Cong. ch., 4; do., Mary Lyon, 1; Hudson, Friend, 5; Johnson, Cong. ch., 2.50; Madison, Central Cong. ch. Women's Miss. Soc., 12; Oberlin, 1st Cong. ch., Mrs. Fannie Healey, 3.30; do., Extra, 10; Toledo, Plymouth ch., R. M. Spencer, 2; do., Washington-st. Cong. ch., 10, 76 80

District of Columbia. — Washington, 1st Cong. ch., Friend, 10 00

West Virginia. — New Cumberland, N. T. Fay, 5 00

North Carolina. — Tryon, Mrs. E. L. Boardman and Mrs. E. R. Claflin, 1 00

Georgia. — Atlanta, Marietta-st. Cong. ch. 2 50

Florida. — Ormond, Union Cong. ch. 8 50

Illinois. — Chandlerville, Cong. ch., 9.22; Chicago, South Cong. ch., J. H. Moore, 100; do., New England Cong. ch., Rev. S. Gilbert, 10; do., North Shore Cong. ch., H. E. Osborn, 5; do., University Cong. ch., Rev. F. E. Dewhurst, 5; do., South Cong. ch., J. D. Wild, 3; do., Warren-av. Cong. ch., 2; do., Fannie E. Farrar, 25; Evanston, 1st Cong. ch., D. L. McNair, 2; do., Mabel Rice, 25; do., J. H. Hilton, 10; do., A. D. Sanders, 10; Galesburg, Rev. T. McClelland, 35; Highland Park, Robert W. Patton, 50; Hinsdale, Cong. ch., Friends, 85; do., L. P. Haskell, 25; La Harpe, L. S. Maynard, 5; Oak Park, 1st Cong. ch., W. S. Butler, 50; do., do., C. S. Pellett, 50; do., do., S. H. Kimball, 2; do., 2d Cong. ch., S. S. Rogers, 6; do., Rev. W. W. Newell, 25; do., H. M. Hitchcock, 1; Ottawa, 1st Cong. ch., Thos. D. Catlin, 500; do., do., C. G. Deenis, 3; do., do., S. G. Gay, 10; do., do., C. A. Caton, 5; do., do., W. Coward, 5; do., do., F. M. Drew, 50; Peoria, 1st Cong. ch., J. A. Mercer, 10; do., do., S. S. Cone, 5; do., Chas. E. Bunn, 5; do., Friend, 2; Princeton, H. C. Cook, 100; Rockford, 2d Cong. ch., A. E. Cutler, 50; Roscoe, Y. P. S. C. E., 10; Roseville, Mr. and Mrs. L. C. Axtell, 825; Wheaton, Wheaton College Cong. ch., Friend, 10; do., Rev. and Mrs. J. P. Barrett, 2; Wilmette, Frank A. Joy, 25, 2,107 72

Michigan. — Douglas, 1st Cong. ch., 1; Grand Rapids, 1st Cong. ch., Clay H. Hollister, 50; Kalamazoo, 1st Cong. ch., Luella Waring, 5; Muskegon, Mrs. F. M. Barr, 5; Saugatuck, Mrs. W. P. Sutton, 5, 66 00

Wisconsin. — Janesville, 1st Cong. ch., 60; Kenosha, T. Gillespie, 5; Milwaukee, Pilgrim Cong. ch., J. E. Robertson, 15; Plymouth, H. J. Bamford, 50; Mrs. L. C. Bamford, 50; Superior, Pilgrim Cong. ch., Rev. H. O. Hannum, 5; T. W. Rogers, 5; Wauwatosa, 1st Cong. ch., Henry Watner, 5, 195 00

Minnesota. — Minneapolis, 1st Cong. ch., C. T. Rickard, 5; do., J. Moodie, 2; do., Kenneth P. Gregg, 1; do., Friend, 10; St. Paul, Albert J. Nason, 50, 68 00

Iowa. — Des Moines, Plymouth Cong. ch., L. L. Cassidy, 10; do., do., J. L. Mason, 10; Dubuque, 1st Cong. ch., Frederick M. Clarke, 12; Kalo, Cong. Sab. sch., 5; Reinbeck, Rev. C. E. Tower, 5; Sioux City, 1st Cong. ch., A. S. Wasson, 5; Waterloo, Cong. ch., J. O. Stevenson, 2, 49 00

Missouri. — Kidder, S. C. Coult, 1; Lebanon, Cong. ch., 33; St. Louis, 1st Cong. ch., 50; do., do., W. K. Bixby, 1,000; do., Pilgrim Cong. ch., W. H. Merriam, 10; do., do., J. A. Stanton, 3; Webster Groves, 1st Cong. ch., J. W. Sheldon, 50, 1,147 00

North Dakota. — Carrington, A. C. Edwards, 5 00

South Dakota. — Elk Point, E. M. Hoffman, 3; Letcher, Cong. ch., 5; Ree Heights, Mrs. R. M. Groder, 1; do., Mrs. L. K. Robbins, 1, 10 00

Nebraska. — Petersburg, Friend, 5; York, 1st Cong. ch., 60, 65 00

Kansas. — Independence, Cong. ch. Ladies' Miss. Soc., 5; Manhattan, Cong. ch., C. C. Clemons, 5; do., Jonathan Davies, 5, 15 00

Colorado. — Pueblo, Mrs. S. P. Wilder, 1 00

Washington. — Port Angeles, Mrs. Harry E. Lutz, 5; Seattle, Pilgrim Cong. ch., 3; do., do., E. M. London, 50; do., do., J. B. Gibbons, 10; do., Plymouth Cong. ch., W. B. Hutchinson, 16; Walla Walla, Ingle Chapel Sab. sch., 1.20, 85 20

California. — Claremont, Miss M. N. Hathaway, 1,000; do., Rev. Henry Kingman, 20; Cottonwood, Cong. ch., 1.85; Los Angeles, A. S. Osgood, 15; Oakland, 4th Cong. ch., 8.50; do., Rev. D. E. Potter, 1; Orange, Rev. and Mrs. J. H. Embree, 5; Pacific Grove, Mayflower Cong. ch., 5.50; Pasadena, Lake-av. Cong. ch., 5; do., Gilbert Longfellow, 10; Redwood City, Cong. ch., 10; Santa Cruz, Cong. ch., 2.70, 1,084 55

Canada. — Quebec, David Currie, 5 00

Africa. — Bailundu, Miss E. C. Redick, 10 00

Turkey. — Tarsus, Rev. and Mrs. T. D. Christie, 10 00

Through W. B. M. P. 107 60

8,449 97

Advance Work, Micronesia

North Dakota. — Fargo, 1st Cong. ch., Rev. G. J. Powell, 5 00

Abbott Fund

Wisconsin. — Springvale, Cong. ch. Ladies' Miss. Soc. 9 80

California. — Ontario, Bethel Cong. ch. Ladies' Aid Soc. 25 00

34 80

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Expense,

Vermont. — Irasburg, Three little sisters, 3 00

Massachusetts. — Canton, Woman's Benev. Union, 10 00

New York. — Clifton Springs, Mrs. Elizabeth E. Humphrey, 5 00

Louisiana. — Roseland, Cong. Sab. sch., C. A. Tiebout's class, 15 00

Illinois. — Chicago, Mrs. J. S. Ainslie, 5; do., Mrs. A. O. Whitcomb, 5; Oak Park, 2d Cong. ch., 25.25; do., Mrs. F. W. Leach, 5, 40 25

Michigan. — Grand Rapids, Mrs. C. A. Clark, 5; Hudson, Mrs. C. B. Stowell, 5; Olivet, Mrs. L. E. Lamphear, 6, 16 00

Iowa. — Grinnell, Noel J. Breed, 1 00

Colorado. — Denver, Rev. Addison Blanchard, 200 00

California. — Berkeley, Mrs. C. C. Paine, 5 00

295 25

For Plant,

Connecticut. — Lyme, Austin B. Bassett, 10 00

305 25

The Morning Star

Massachusetts. — Gloucester, Lanesville Cong. Sab. sch., 1; Westhampton, Cong. Sab. sch., .60, 1 60

Wisconsin. — Antigo, Jun. Y. P. S. C. E. 1 00

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